1008
KABIR VANI
NECTAR OF TRUTH AND KNOWLEDGE
Essence of the collection of Saakhis
in simple Language and Style

Satyanam

KABIR VANI SATYA JNANAMRIT

'NECTAR OF TRUTH AND KNOWLEDGE' OF KABIR VANI

A DIVINE COLLECTION OF 1008 NECTAROUS SAAKHIS

Legendary figure 'Kabir' is the name of that sacred revolution which does not compromise with falsehood. This is the reason why Kabir has nothing to fear about. And how is it possible to articulate a truth without being fearless? How is it possible to practise truth without passing through the fire ordeal of difficult circumstances by crushing falsehood? In fact, only he , who has accomplished self-realization by renouncing worldly life and has freed himself from fear of death, can invoke truth in his life. Kabir was one such person; and this is the reason why his whole life was transformed into a revolution. He did not spare any aspect of life in which he took notice of hypocrisy, blind faith and sanctimony. Going to Magahar from Kashi for leaving his body is the greatest example of the revolutionary aspect of his life.

Kabir, despite being in the world, was above worldly desires and longings. And this was the kind of eternal message he gave to humankind, through his powerful and nectarous voice. The elevation that he attained in his spiritual life is an ideal for those who renounce the world in quest of God. Despite having attained the state of 'Tureeya' (the fourth state of blessedness) he did not disincline to his 'Karma'; which is an indication of his dedication to 'Karma'. Every 'Karma' is supreme, provided the heart clings to truth.

Kabir's voice is a simple manifestation of his experiences. No aspect has remained untouched. We are extremely pleased to serve to our readers this book on the Saakhis of Kabir in different parts, in original form, with translated versions. We believe you will indeed be benefited from it.

—Publishers

Bhoole The Sansaar Mein, Maya Ke Sang Aaye I
Satguru Raah Bataaiya, Pheri Milai Tihi Jaaye II

Saanch Baraabar Tap Nahin, Jhooth Baraabar Paap I
Jaake Hirade Saanch Hai, Taake Hirade Aaap II

Legendary figure Sadguru Kabir Saheb

1008
KABIR VANI

NECTAR OF TRUTH AND KNOWLEDGE

A divine collection of incomparable 1008 nectarous Saakhis collected from the Saakhi Compilation of Satya Purush Sadguru Kabir Saheb—the greatest exponent of humanity, devotion, conscience and a guide to freedom from worldly desires

Compiled by
Lalchand Doohan 'Jigyasu'

Translated by
'Kunwar' Anil Kumar

Edited by
Anuradha Srivastava

DEDICATED TO

Pandit Shri Hajoor Uditnam Saheb (1889-1998)

Dedicated to magnanimous, the greatest among recluses, the apostle of sacrifice, ascetic, engrossed in the Supreme Spirit, Acharya of Kabir cult 1008 Sadguru Pandit Shri Hajoor Uditnam Saheb, who became instrumental in the construction of Lahartara Dham (Kashi, U.P.)—the birthplace of the Legendary figure Sadguru Kabir Saheb—and who contented each and everyone in every nook and corner with the divine nectar of truth and knowledge of Kabir Saheb throughout all his life.

CONTENTS

1

GURU

It is because of seeking pleasure in the fulfilment of worldly desires in this material world that there is an environment of disquietude in the life of every human being, be they rich or poor. This unrest cannot be overcome through any means of worldly enjoyments, because, in the absence of perceptions, this soul, seized by malice and aversions, is wandering about in the darkness of illusion and nescience. And it will continue to wander about until it gets the light of pure self-knowledge. How will it attain peace. It is possible to attain this purifying transcendental self-knowledge for the real seekers only by going in the shelter of a Guru and by following his ideals and putting themselves at his service selflessly.

The Guru who provides self-knowledge, holds the highest place in this world. Being initiated by a Guru and attaining knowledge from him makes one's life successful; and so, a Guru has a permanent place in the heart, he is venerable and adorable. The way Sadguru Kabir Saheb himself has filled his Saakhis with devotion towards his Guru, exhibiting his faith, service-rendering attitude and surrender, is rare to exemplify. He has taken a very broad perspective of a Guru from outside and inside. There is a clear indication in his compositions—"A Guru is only a Guru, he cannot be compared with anyone. A Guru is an embodiment of knowledge; and a person initiated by a Guru, not only brings welfare to himself, he brings it to others as well." In this chapter Sadguru Kabir Saheb is preaching importance of a Guru to the community of devoted seekers.

गुरु को कीजै दण्डवत, कोटि-कोटि परनाम।
कीट न जाने भृंग को, गुरु कर ले आप समान॥ १॥

Guru Ko Keijai Dandavat, Koti-Koti Parnaam.
Keet Na Jaane Bhringa Ko, Guru Kar Le Aap Samaan..1..

Prostrate yourself at the feet of Guru Maharaj and offer your salutations innumerable times. A Guru's greatness is infinite. Like, an insect is unacquainted with a beetle, but a beetle, with its deftness, makes an insect look like itself, and fills the insect with its own qualities with its rhythmic sound, in the same manner, a Guru also, under the influence of his true knowledge, takes his dear disciple to his own heights.

गुरु गोविन्द करि जानिए, रहिए शब्द समाय।
मिलै तो दण्डवत बन्दगी, नहिं पल-पल ध्यान लगाय॥ २॥

Guru Govind Kari Jaaniye, Rahiye Shabda Samaaye.
Milai To Dandavat Bandagi, Nahin Pal-Pal Dhyaan Lagaaye..2..

One should consider Guru and God one, because, indeed, both are one and the same. One should remain in the sphere of true knowledge imparted by the Guru. So, as soon as one comes across a Guru, one should prostrate himself at his feet and pay obeisance to him. And if it does not happen like that, one should keep remembering this Guru every moment; this will keep his thoughts sacred.

गुरु गोविन्द दोउ एक हैं, दूजा सब आकार।
आपा मेटैं हरि भजैं, तब पावैं दीदार॥ ३॥

Guru Govind Dou Ek Hain, Dooja Sab Aaakaar.
Aapaa Maitain Hari Bhajain, Tab Paawain Deedaar..3..

Guru and God are one and the same; the difference lies in the name only. A Guru may look different in appearance from outside, but from inside there is no difference. In the outside world everything is enveloped in the shroud of *Maya*. One may come in contact with a God-like Guru only by practising spirituality and casting aside one's ego.

गुरु गोविन्द दोऊ खड़े, काके लागूं पांय।
बलिहारी गुरु आपने, गोविन्द दियो बताय॥ ४॥

Guru Govind Dou Khare, Kaake Laagoon Paanye.
Balihari Guru Aapane, Govind Diyo Bataaye..4..

If a Guru and God, both, are standing before someone, at whose feet should he fall first? Under this circumstance, one should bow down before the Guru only, because it is he who caused the great fortune of being face to face with God.

गुरु को मानुष जानते, ते नर कहिए अन्ध।
होय दुखी संसार में, आगे जम का फन्द॥ ५॥

Guru Ko Maanush Jaanate, Te nar Kahiye Andh.
Hoye Dukhi Sansaar Mein, Aage Jam Kaa Phand..5..

Those who consider their Guru an ordinary person, are like those who are blind despite having eyes. Such ignorant people fail to understand the transcendental knowledge given by a Guru; a knowledge which brings salvation. Such, people remain distressed throughout their lives, they also fail to free themselves from the life-and-death cycle.

गुरु नारायन रूप है, गुरु ज्ञान को घाट।
सतगुरु बचन प्रताप सों, मन के मिटे उचाट॥ ६॥

Guru Naaraayan Roop Hai, Guru Gyan Ko Ghaat.
Satguru Bachan Pratap Son, Man Ke Mite Uchaat..6..

Guru is the embodiment of God himself. It is the Guru who is like a pond to those who wish to cleanse themselves of the impurities of the world. The didactic teachings of such a Sadguru remove all the doubts of mind and make the heart experience tranquility.

गुरु महिमा गावत सदा, मन राखे अति मोद।
सो भव फिर आवै नहीं, बैठे प्रभु की गोद॥ ७॥

Guru Mahimaa Gaavat Sadaa, Man Raakhe Ati Mod.
So Bhav Phir Aavei Nahin, Baithe Prabhu Ki Gode..7..

Those, who, singing in the praise of the Guru, always obeying him, remain always happy from within, do not have to return to this world. They get rid of the worldly pursuits and realize their real self. They attain salvation.

गुरु बिन ज्ञान न उपजै, गुरु बिन मिलै न मोष।
गुरु बिन लखै न सत्य को, गुरु बिन मिटै न दोष॥ ८॥

Guru Bin Gyan Na Oopjai, Guru Bin Milai Na Mosh.
Guru Bin Lakhai Na Satya Ko, Guru Bin Mitai Na Dosh..8..

One does not attain true knowledge without a Guru. Wandering about in the darkness of nescience, people remain in the clutches of worldly bindings; they do not get liberation without the guidance of a Guru. It is not possible to know the difference between truth and falsehood without a Guru, and without having the knowledge of truth and falsehood, proper conduct and improper conduct, deliverance from life is also not possible.

कुमति कीच चेला भरा, गुरु ज्ञान जल होय।
जनम जनम का मोरचा, पल में डारे धोय॥ ९॥

Kumati Keech Chelaa Bharaa, Guru Gyan Jal Hoye.
Janam Janam Kaa Morchaa, Pal Mein Daare Dhoye..9..

A disciple is one who, in the state of ignorance, is filled with the mud of foolishness, and a Guru is like the water of sacred and true knowledge. A Guru removes, within moments, the impurities of a disciple of lives together, i.e. he fills the life of his disciple with the brilliance of true knowledge.

गुरु सों ज्ञान जु लीजिए, सीस दीजिए दान।
बहुतक भोंदु बहि गये, राखि जीव अभिमान॥ १०॥

Guru Son Gyan Ju Leejiye Sees Deejiye Daan.
Bahutak Bhondu Bahi Gaye, Raakhi Jeev Abhimaan..10..

Going in the shelter of a Guru, take initiation from him, make an offering of your head, i.e. make complete surrender before him. What one offers as his service, is nothing as compared with the didactic teachings imparted by a Guru. Not being able to accept this truth, many self-conceited fools got washed away in the flow of *Maya* without being able to achieve deliverance.

गुरु समान दाता नहीं, याचक सीष समान।
तीन-लोक की सम्पदा, सो गुरु दीन्हीं दान॥ ११॥

Guru Samaan Daataa Nahin, Yaachak Seesh Samaan.
Teen-Lok Kee Sampadaa, So Guru Deenhin Daan..11..

There is no benefactor as great as a Guru and there is no supplicant like a disciple. There is no wealth as precious as the knowledge in all the three worlds. And when asked for it by a deserving disciple, the Guru, very kindly provides him with it.

गुरु की आज्ञा आवई, गुरु की आज्ञा जाय।
कहैं कबीर सो संत है, आवागवन नसाय॥ १२॥

**Guru Kee Aagya Aavayee, Guru Kee Aagya Jaaye.
Kahain Kabir So Sant Hai, AavaagavanNasaaye..12..**

Come with the permission of the Guru, go with the permission of the Guru, i.e. one should do everything with the permission of the Guru. Kabir Saheb says that one who obeys his Guru is like a saint, and he ultimately gets rid of the life-and-death cycle.

लच्छ कोस जो गुरु बसै, दीजै सुरति पठाय।
शब्द तुरी असवार ह्वै, छिन आवै छिन जाय॥ १३॥

**Lachcha Kose Jo Guru Basai, Deejai Surati Pathaaye.
Shabda Turee Asvaar Hvai Chchin Aawai Chchin Jaaye..13..**

Your Guru may be millions of miles away, i.e. no matter how far away your Guru is, keep yourself, from within, at his feet. One, riding the horse of his didactic teachings, should keep himself in constant touch with him. And thus, one would always find the Guru close to him.

गुरु पारस को अन्तरो, जानत हैं सब संत।
वह लोहा कंचन करे, ये करि लेय महंत॥ १४॥

**Guru Paaras Ko Antaro, Jaanat Hain Sab Sant.
Vah Lohaa Kanchan Kare, Ye Kari Leya Mahant..14..**

All the saints and learned ones know the difference between a Guru and a touchstone. A touchstone, with its touch, transforms a piece of iron into gold, but a Guru is so great and kind that he makes his dear disciple like his own self.

गुरु कुम्हार शिष कुंभ है, गढ़ि-गढ़ि काढ़ै खोट।
अन्तर हाथ सहार दै, बाहर बाहै चोट॥ १५॥

**Guru Kumhaar Shish Kumbha Hai, Garhi-Garhi Kaarhai Khot.
Antar Haath Sahaar Dai, Baahar Baahai Chot..15..**

A Guru is like a potter and a disciple is like a pitcher. Like, a potter, in order to remove the defect of his pitcher, gives support with one hand from inside and brings it in proper form, with the other hand, from outside, in the same manner a Guru also, imposing strict discipline on his disciple from outside and loving him from within his heart, removes all his defects.

गुरु को सिर पर राखिये, चलिये आज्ञा माहिं।
कहैं कबीर ता दास को, तीन लोक भय नाहिं॥ १६॥

Guru Ko Sir Par Raakhiye, Chaliya Aagya Maahin.
Kahain Kabir Taa Daas Ko, Teen Lok Bhaye Naahin..16..

Always obey your Guru considering him the crown of your head. One who has such great and unflinching faith in his Guru, has always his head bowed down before him. Kabir Saheb says that such a disciple has no fear from anything in all the three regions of the creation. With the might of the true knowledge of a capable Guru he remains fearless everywhere.

गुरु शरणागत छाड़ि के, करै भरोसा और।
सुख सम्पति को कह चली, नहीं नरक में ठौर॥ १७॥

Guru Sharnaagat Chchaari Ke, Karai Bharosaa Aur.
Sukh Sampati Ko Kah Chali, Nahin Narak Mein Thour..17..

One, who discards the sacred shelter of his Guru and wanders about hoping to fulfil his requirements, what to talk of getting happiness and wealth, will not get a place in the hell even. He will not be comfortable anywhere.

गुरु सों प्रीति निबाहिये, जेहि तत निबहै संत।
प्रेम बिना ढिग दूर है, प्रेम निकट गुरु कंत॥ १८॥

Guru Son Preet Nibaahiye, Jehi Tat Nibahe Sant.
Prem Binaa Dhig Door Hai, Prem Nikat Guru Kant..18..

No matter what one may have to do, one must maintain sweet relations, with his Guru. One should make the saints happy with his selfless service and worships. If we have no love for them they are at a distance from us, but if we have love in our hearts the Guru Maharaj is close to us.

गुरु मूरति गति चन्द्रमा, सेवक नैन चकोर।
आठ पहर निरखत रहे, गुरु मूरति की ओर॥ १९॥

Guru Moorati Gati Chandrama, Sewak nain Chakore.
Aath Pahar Nirkhat Rahe, Guru Moorati Kee Oar..19..

The holy idol of a Guru is like the moon, and the eyes of a devoted disciple is like a Chakore (the Indian red-legged partridge which is said to be enamoured of the moon). Like, a Chakore keeps watching the moon, in the same manner, the devoted disciples also keep meditating on their Guru all the twenty-four hours.

गुरु सेवा जन बन्दगी, हरि सुमिरन वैराग।
ये चारों तवहीं मिले, पूरन होवे भाग॥ २०॥

**Guru Sewa Jan Bandagi, Hari Sumiran Vairaag.
Ye Chaaron Tavaheen Mile, Pooran Hove Bhaag..20..**

Offering service to Guru Maharaj with complete dedication and obeisance to saints, pure thinking and renunciation of worldly pleasures, all these four are achieved only when the sun of one's endeavours rises.

गुरु मूरति आगे खड़ी, दुतिया भेद कछु नाहिं।
उन्हीं कूं परनाम करि, सकल तिमिर मिटि जाहिं॥ २१॥

**Guru Moorati Aage Kharee, Dutiyaa Bhed Kachchu Naahin.
Unheen Koon Parnaam Kari, Sakal Timir Miti Jaahin..21..**

The Guru's idol is before you in the live form. There is no mystery in it; have no doubts. Offer your services and worships to Guru Maharaj and pay obeisance to him, the dark clouds of ignorance shall get enubilated.

ज्ञान समागम प्रेम सुख, दया भक्ति विश्वास।
गुरु सेवा ते पाइये, सद्गुरु चरण निवास॥ २२॥

**Gyaan Samaagam Prem Sukh, Dayaa Bhakti Vishwaas.
Guru Seva Te Paaiye, Sadguru Charan Niwaas..22..**

Being in the sacred company of saints and sages brings the joy of tangible love for each other. It creates benevolence for all living beings, devotion, and bringing an end to all sorts of doubts, develops an unflinching faith. One accomplishes all these by rendering selfless service to Guru Maharaj and taking shelter at his lotus feet.

कबीर ते नर अंध हैं, गुरु को कहते और।
हरि के रुठे ठौर है, गुरु रुठे नहिं ठौर॥ २३॥

**Kabir Te Nar Andha Hain, Guru Ko Kahate Aur.
Hari Ke Roothe Thour Hai, Guru Roothe Nahin Thour..23..**

Kabir Saheb says that human beings are like those blind living beings who, not able to understand the importance of a Guru, don't realize his real status. One may get shelter if God becomes angry with him, but if Guru becomes angry, there is no chance he can get shelter anywhere.

कबीर हरि के रूठते, गुरु के शरणै जाय।
कहैं कबीर गुरु रूठते, हरि नहिं होत सहाय॥ २४॥

Kabir Hari Ke Roothate, Guru Ke Sharanai Jaaye.
Kahain Kabir Guru Roothate, Hari Nahin Hoat Sahaaye..24..

Kabir Saheb warns everybody saying—if God becomes angry one may go in the shelter of his Guru. The Guru will manage everything. But if one's Guru becomes angry, even God will not help, i.e. once the Guru becomes angry there is no one on earth who would help.

तन मन ताको दीजिए, जाको विषया नाहिं।
आपा सब ही डारि के, राखै साहिब माहिं॥ २५॥

Tan Man Taako Deejiye, Jaako Vishayaa Naahin.
Aapaa Sab Hee Daari Ke, Raakhai Saahib Maahin..25..

Take a wise decision of making a complete surrender to that Guru who is free from the allurements of worldly pleasures and is a complete recluse, who is egoless and has the experience of self-realization and who can make you experience self-realization.

जल परमानै माछली, कुल परमानै सुद्धि।
जाको जैसा गुरु मिला, ताको तैसी बुद्धि॥ २६॥

Jal Parmaanai Maachchali, Kul Parmaanai Suddhi.
Jaako Jaisa Guru Milaa, Taako Taisi Budhdhi..26..

The small and big size of fish in a pond depends on the quantity of water it contains, and vices and virtues in someone depend on the kind of family he belongs to. In the same manner one's sensibility depends on the kind of Guru he is in contact with.

जैसी प्रीति कुटुंब की, तैसी गुरु सों होय।
कहैं कबीर ता दास का, पला न पकड़ै कोय॥ २७॥

Jaisi Preeti Kutumb Kee, Taisi Guru Soan Hoye.
Kahain Kabir Taa Dass Ka, Palaa No Pakarai Koye..27..

If someone has affection for his Guru like he has for his family, Kabir Saheb says that all the obstacles will come to an end. Such devotees can never fall prey to any kind of binding, i.e., they are sure to attain salvation.

सब धरती कागद करूं, लिखनी सब बनराय।
सात समुद्र की मसि करूं, गुरु गुण लिखा न जाय॥ २८॥

कहैं कबीर तजि भरम को, नन्हा है कर पीव।
तजि अहं गुरु चरण गहु, जमसों बाचै जीव॥ ३१॥

**Kahain Kabir Taji Bharam Ko, Nanhaa Hvai Kar Peev.
Taji Aham Guru Charan Gahu, Jamason Baachai Jeev..32..**

Kabir Saheb says that one should cast away one's illusions and doubts and drink the milk-like knowledge, imparted by the Guru, like a small child. Seek riddance from ego and take shelter in the feet of your Guru, and only then you will be safeguarded against the distresses caused by Yama (the good of death).

जो गुरु पूरा होय तो, शीषहि लेय निबाहि।
शीष भाव सुत जानिये, सुत ते श्रेष्ठ शिष आहि॥ ३३॥

**Jo Guru Pooraa Hoye To, Sheeshahi Leya Nibaahi.
Sheesh Bhaav Sut Jaaniye, Sut Te Shreshtha Shish Aahi..33..**

If one comes in contact with a Guru who can make sacrifice, who has a conscience and who has renounced the world, he will be taken across the ocean of the world. Though a disciple is like a son, a disciple is greater than son, because a son is a symbol of worldly desires whereas a disciple is a seeker of self-knowledge.

अबुध सुबुध सुत मातु पितु, सबहिं करै प्रतिपाल।
अपनी ओर निबाहिये, सिख सुत गहि निज चाल॥ ३४॥

**Abudh Subudh Sut Maatu Pitu, Sabahin Karai Pratipaal.
Apani Ore Nibaahiye, Sikh Sut Gahi Nij Chaal..34..**

A son, be he wise or unwise, good or bad, but the parents rear him; likewise a Guru also, keeping him in proper code of conduct and imparting him true knowledge, manages his relations with his disciple.

लौ लागी विष भागिया, कालख डारी धोय।
कहैं कबीर गुरु साबुन सों, कोइ इक ऊजल होय॥ ३५॥

**Lou Laagee Vish Bhaagiya, Kaalakh Daaree Dhoye.
Kahain Kabir Guru Saabun Soan, Koye Ik Oojal Hoye..35..**

When one develops affection for his Guru, all his poison-like hankerings for worldly pleasures go away. All the soot of vices deposited in the heart gets washed with the nectar of love. Kabir Saheb says that it is only a true devotee of a Guru who is cleansed by the soap of true knowledge of a Guru.

सुनिये सन्तों साधु मिलि, कहहिं कबीर बुझाय।
जेहि विधि गुरु सों प्रीति ह्वै, कीजै सोइ उपाय॥ ३६॥

Suniye Santon Saadhu Mili, Kahahin Kabir Bujhaye.
Jehi Vidhi Guru Soan Preeti Hvai, Keejai Soyi Upaaye..36..

Kabir Saheb says—'O saints and sages! Listen to me! Do only what creates faith and love in you for your Guru. Because this is the only means of attaining the ultimate purpose of life and self-realization.

Satyanam *Satyanam* *Satyanam*

2

SADGURU

The sphere of life is extremely broad. All the scriptures and treatises in the world are, in some way or the other, connected with 'life'. Every living being in its lifetime, according to the nature of its mode of existence, tries to meet its requirements, in which animal mode of existence is considered to be fulfilling the requirements of its basic instincts only. And it is precisely for this reason that animals are known to be limited to fulfilling the demands of their instincts only. The dependent and subdued state of enjoyment is the animal mode of existence and is considered to be within the confines of ignorance. But the human mode of existence is not meant solely for enjoyment of worldly life, it rather is meant for learning the spiritual means by way of which the individual souls may seek redemption from the slavery of base enjoyments of the world. A heteronomous life always brings distress whereas an independent life is always full of happiness. Just as a starving and thirsty person is continuously in search of food and water, a seeker is always on the lookout for the correct path so that he may seek redemption from afflictions. The sincerity and firm determination of a seeker takes him to the shelter of a Guru. A real Guru is free from the bondage of delusions and spiritual ignorance, and is an embodiment of sacrifice, conscience and dispassion. His life is simple and, he gets peace of mind and happiness in being benevolent to others. All the problems get solved and the toughest of circumstances seem too simple to deal with in the holy company of a Guru. Devotion to a real Guru and attaining spiritual knowledge fills one's life with happiness, peace

and transcendental joy and, one, who is practising spirituality, gets redemption from all kinds of bondage of worldly life.

Kabir Saheb, dedicating himself to the form of real Guru, gives a clear warning that no simple or great ones, goddesses or gods, or even Brahma, Vishnu and Mahesh can bring welfare to those, practising spiritual life, without the kind blessings of a real Guru. So, forget all your constraints and offer your selfless service to your Sadguru (real Guru) and make him happy. This human life will attain meaning only with his blessings and didactic preachings.

SAAKHI

सतगुरु सम कोई नहीं, सात दीप नौ खण्ड।
तीन लोक न पाइये, अरु इक—इस ब्रह्मण्ड॥ १॥

Satguru Sam Koyee Nahin, Saat Deep Nou Khand.
Teen Lok Na Paaiye, Aru Ik—Is Brahmand..1..

There is none equal to a Sadguru. You will not get anyone equal to your Sadguru in all the seven islands, nine segments, three regions and twenty-one universes, i.e., the greatness of virtues of a Sadguru is above everything. The great favour extended by his didactic preachings to the world cannot be had from any other source.

सतगुरु सम को है सगा, साधु सम को दात।
हरि समान को है हितु, हरिजन समको जात॥ २॥

Satguru Sam Ko Hai Sagaa, Saadhu Sam Ko Daat.
Hari Samaan Ko Hai Hitu, Harijan Sam Ko Jaat..2..

Who is there in this world who is a closer relative than a Guru himself? Absolutely none! All the relations are based on self-interests. There is no one as generous as a saint. No one is a greater well-wisher of this being than God himself. No caste can be higher than the caste of Harijan (devotees of God), i.e., absolutely none.

सतगुरु महिमा अनंत है, अनंत किया उपकार।
लोचन अनंत उघारिया, अनंत दिखावन हार॥ ३॥

Satguru Mahimaa Anant Hai, Anant Kiya Upkaar.
Lochan Anant Ughaariya, Anant Dikhaavan Haar..3..

There is no end to the greatness of a Guru. He is infinite and unfathomable. The favour granted to us by him is also infinite and limitless. He made available to us the true vision of self-realization.

सतगुरु सांचा शूरमा, नख शिख मारा पूर।
बाहिर घाव न दीसई, अन्तर चकनाचूर॥ ४॥

Satguru Saanchaa Shoormaa, Nakh Shikh Maaraa Poor.
Baahir Ghaav Na Deesai, Antar Chaknaachoor..4..

A Sadguru is valiant indeed; he has no enemies, nor does he go anywhere to engage himself in a fight. He, in order to remove the vices of his disciple, pulverizes his heart with the arrows of his true knowledge, but the wounds caused thus are not visible from outside.

सतगुरु मेरा शूरमा, तकि तकि मारै तीर।
लागे पन भागे नहीं, ऐसा दास कबीर॥ ५॥

Satguru Mera Shoormaa, Taki Taki Maarai Teer.
Laage Pan Bhaage Naheen, Aisaa Daas Kabir..5..

Undoubtedly a Sadguru is a real warrior. He shoots his arrows of true knowledge on the vices (nescience) of his disciple. Kabir Saheb says that the devoted disciples should bear these blows voluntarily and must not run away from it.

सतगुरु शरण न आवहीं, फिरि फिरि होय अकाज।
जीव खोय सब जायेंगे, काल तिहूं पुर राज॥ ६॥

Satguru Sharan Na Aavahin, Phiri Phiri Hoye Akaaj.
Jeev Khoye Sab Jaayenge, Kaal Tihoon Pur Raaj..6..

Those, who do not come in the shelter of a Sadguru, are subjected to losses time and again. It is only Sadguru who turns the unfavourable circumstances into favourable ones. Those who do not go in his shelter will he annihilated, because in all the three regions it is only death which reigns.

सतगुरु तो सतभाव है, जो अस भेद बताय।
धन्य शीष धन भाग तिहिं, जो ऐसी सुधि पाय॥ ७॥

Satguru to Satbhaav Hai, Jo As Bhed Bataaye.
Dhanya Sheesh Dhan Bhaag Tihin, Jo Aisi Sudhi Paaye..7..

Satguru Mahimaa Anant Hai, Anant Kiya Upkaar.
Lochan Anant Ughaariya, Anant Dikhaavan Haar..3..

There is no end to the greatness of a Guru. He is infinite and unfathomable. The favour granted to us by him is also infinite and limitless. He made available to us the true vision of self-realization.

सतगुरु सांचा शूरमा, नख शिख मारा पूर।
बाहिर घाव न दीसई, अन्तर चकनाचूर॥ ४॥

Satguru Saanchaa Shoormaa, Nakh Shikh Maaraa Poor.
Baahir Ghaav Na Deesai, Antar Chaknaachoor..4..

A Sadguru is valiant indeed; he has no enemies, nor does he go anywhere to engage himself in a fight. He, in order to remove the vices of his disciple, pulverizes his heart with the arrows of his true knowledge, but the wounds caused thus are not visible from outside.

सतगुरु मेरा शूरमा, तकि तकि मारै तीर।
लागे पन भागे नहीं, ऐसा दास कबीर॥ ५॥

Satguru Mera Shoormaa, Taki Taki Maarai Teer.
Laage Pan Bhaage Naheen, Aisaa Daas Kabir..5..

Undoubtedly a Sadguru is a real warrior. He shoots his arrows of true knowledge on the vices (nescience) of his disciple. Kabir Saheb says that the devoted disciples should bear these blows voluntarily and must not run away from it.

सतगुरु शरण न आवहीं, फिरि फिरि होय अकाज।
जीव खोय सब जायेंगे, काल तिहूं पुर राज॥ ६॥

Satguru Sharan Na Aavahin, Phiri Phiri Hoye Akaaj.
Jeev Khoye Sab Jaayenge, Kaal Tihoon Pur Raaj..6..

Those, who do not come in the shelter of a Sadguru, are subjected to losses time and again. It is only Sadguru who turns the unfavourable circumstances into favourable ones. Those who do not go in his shelter will he annihilated, because in all the three regions it is only death which reigns.

सतगुरु तो सतभाव है, जो अस भेद बताय।
धन्य शीष धन भाग तिहिं, जो ऐसी सुधि पाय॥ ७॥

Satguru to Satbhaav Hai, Jo As Bhed Bataaye.
Dhanya Sheesh Dhan Bhaag Tihin, Jo Aisi Sudhi Paaye..7..

Sadguru himself is an embodiment of Truth, and also the one who unravels the mystery of it. Great is that disciple and his fate who, coming in contact with such a Sadguru, attains self-knowledge. That is to say, it is very difficult to free oneself from the bindings of the *Maya* and Nescience and to attain self-knowledge in this material world.

सतगुरु हमसों रीझि कै, कह्यो एक परसंग।
बरषै बादल प्रेम को, भींजि गया सब अंग॥ ८॥

Satguru Hamson Reejhi Kai, Kahyo Ek Parsanga.
Barashai Baadal Prem Ko, Bheeniji Gayaa Sab Anga..8..

The Sadguru, out of happiness, said something which is beyond description. As a result of this the clouds of happiness gathered up in the heart and it began raining. The entire body was filled with the experience of pleasant excitement. Such transcendental description given by the Sadguru is nothing but a practice of self-realization which fills the devoted seekers with joy.

सतगुरु मिले जु सब मिले, न तो मिला न कोय।
मात-पिता सुत बांधवा, ये तो घर घर होय॥ ९॥

Satguru Mile Ju Sab Mile, Na To Milaa Na Koye.
Maat-Pitaa Sut Baandhavàa, Ye To Ghar Ghar Hoye..9..

One gets everything if he gets a Sadguru, and nothing remains to achieve after that. If one doesn't get a Sadguru, he doesn't get anything. Because parents, sons and brothers can be seen in every house; these worldly relations are common to all, but it is extremely difficult to get a Sadguru.

सतगुरु मिला जु जानिये, ज्ञान उजाला होय।
भ्रम का भांडा तोड़ि करि, रहै निराला होय॥ १०॥

Satguru Milaa Ju Jaaniye, Gyaan Ujaalaa Hoye.
Bhram Kaa Bhaandaa Tori Kari, Rahai Niraalaa Hoye..10..

One should consider having got a Sadguru, only when he is filled with the brilliance of true knowledge, i.e. the darkness of nescience within oneself is destroyed, the vessel of illusion is broken and we realize our extraordinary self. So long as we have doubts in our hearts, its not possible to accomplish self-realization.

सतगुरु की मानै नहीं, अपनी कहै बनाय।
कहैं कबीर क्या कीजिये, और मता मन माय॥ ११॥

Satguru Kee Maanai Nahin, Apani Kahai Banaaye.
Kahain Kabir Kyaa Keejiye, Aur Mataa Man Maaye..11..

Kabir Saheb says—what to do with such a person who does not follow the didactic preachings of his Sadguru, who does not obey him and is in a habit of talking nonsense? There is no way he can be corrected, because he, following his own ways, has developed his own views. One who has deviated from rendering his services to his Guru and who has become disobedient, does not deserve any kind of favour.

पाछे लागे जाय था, लोक वेद के साथ।
पैंड़े में सतगुरु मिले, दीपक दीन्हा हाथ॥ १२॥

Paachche Laage Jaaye Thaa, Lok Ved Ke Saath.
Painre Main Satguru Mile, Deepak Deenaha Haath..12..

Out of ignorance, I was moving thoughtlessly, following the worldly traditions; I was wasting away my precious time just like that. Meanwhile I happened to come in contact with a Sadguru who gave me the lamp of true knowledge in my hands, and all the darkness of worldly attachments was gone.

मनहिं दिया निज सब दिया, मन के संग शरीर।
अब देवे को क्या रहा, यों कथ कहहिं कबीर॥ १३॥

Manahin Diyaa Nij Sab Diyaa, Man Ke Sang Shareer.
Ab Deve Ko Kyaa Rahaa, Youî Kath Kahahin Kabir..13..

A disciple's surrender of heart to his Sadguru is considered total surrender, because a body and heart move together. And so, the surrender of the body is automatic along with the heart. Body and heart work together and, so, the surrender is complete. Kabir Saheb says—'now what remains there to surrender?'

जेहि खोजत ब्रह्मा थके, सुर नर मुनि अरु देव।
कहैं कबीर सुन साधवा, करु सतगुरु की सेव॥ १४॥

Jehi Khojat Brahma Thake, Sur Nar Muni Aru Dev.
Kahain Kabir Sun Saadhavaa, Karu Satguru Kee Sev..14..

In quest of whom Lord Brahma tired himself; gods, human beings and sages tired themselves, and that too all in vain; Kabir

Saheb says— O saints! Listen, all of you! Offer your services to your Sadguru and you will attain salvation without any difficulty. No one can find him without the able guidance of a Sadguru.'

केते पढि गुनि पचि मुए, योग यज्ञ तप लाय।
बिन सतगुरु पावै नहीं, कोटिन करे उपाय॥ १५॥

Kete Padhi Guni Pachi Muye, Yog Yagya Tap Laaye.
Bin Satguru Paavai Nahin, Kotin Kare Upaaye..15..

God knows how many died reading scriptures and treatises, God knows how many met their end practising Yoga, performing Yajnas and observing fasts. Without the able guidance of a Sadguru it is not possible to attain self-realization and permanent peace; even if one adopts millions of devices, it is not possible to tread the path of spirituality.

चारि खानि में भरमता, कबहु न लगता पार।
सो फेरा सब मिटि गया, सतगुरु के उपकार॥ १६॥

Chaari Khaani Mein Bharamataa, Kabahu Na Lagataa Paar.
So Pheraa Sab Miti Gayaa, Satguru Ke Upakaar..16..

This 'Being', wandering about in the four modes of life, can never get across. This 'Being' would have continued wandering about like a shadoof. After coming in contact with the Sadguru and with his kindness the binding of wandering about came to an end. It is the true knowledge imparted by the Sadguru which helped attain salvation.

जग में युक्ति अनूप है, साधु संग गुरु ज्ञान।
तामे निपट अनूप है, सतगुरु लागा कान॥ १७॥

Jag Mein Yukti Anoop Hai, Saadhu Sanga Guru Gyaan.
Taame Nipat Anoop Hai, Satguru Laagaa Kaan..17..

There is wonderful device for redemption from afflictions in this world, and that is—sacred company of saints and sages and true knowledge imparted by a Guru. And the best thing is to practise the preachings of the Sadguru.

चित चोखा मन निरमला, बुधि उत्तम मति धीर।
सो धोखा नहिं बिरहहीं, सतगुरु मिले कबीर॥ १८॥

Chit Chokha Man Nirmalaa, Budhi Uttam Mati Dheer.
So Dhokhaa Nahin Birahaheen, Satguru Mile Kabir..18..

Kabir Saheb says that those devoted seekers who come across

a perfect Guru get their hearts and minds cleansed of all dirt and become courageous. They can not be misled by worldly illusions after that.

कबीर समुझा कहत है, पानी थाह बताय।
ताकूं सतगुरु का करे, जो औघट डूबे जाय॥ १९॥

Kabir Samujhaa Kahat Hai, Paani Thaah Bataaye.
Taakoon Satguru Ka Kare, Jo Aughat Doobe Jaaye..19..

Kabir Saheb says that only an experienced person can tell his experience; only he can tell how deep the water is. But what can anyone do if someone refuses to listen to him and drowns. Likewise, there is no way out if someone ignores the preachings of a Sadguru and suffers and ultimately dies.

सचु पाया सुख ऊपजा, दिल दरिया भरपूर।
सकल पाप सहजे गया, सतगुरु मिले हजूर॥ २०॥

Sachu Paayaa Sukh Oopajaa, Dil Dariyaa Bharpoor.
Sakal Paap Sahaje Gayaa, Satguru Mile Hajoor..20..

When I came across Sadguru Hajoor Saheb and when he met me without any reservations, and I received the true knowledge imparted by him, I had perception of 'Truth'. The result was that my heart was filled with eternal bliss. The sins, that I had collected from my sinful deeds, came to an end automatically, i.e. true knowledge led me to performing auspicious deeds.

यह सतगुरु उपदेश है, जो माने परतीत।
करम भरम सब त्यागि के, चलै सो भव जल जीत॥ २१॥

Yeh Satguru Upadesh Hai, Jo Maane Parteet.
Karam Bharam Sab Tyaagi Ke, Chalai So Bhav Jal Jeet..21..

This is the substance of the preachings of the Sadguru; one who has faith in it, must believe in what is said. One who follows the teachings of a Sadguru, casting aside all the worldly deeds and illusions, attains salvation (undoubtedly the true knowledge imparted by the Sadguru is the only thing which frees one from the worldly bindings).

बिन सतगुरु बाचै नहीं, फिर बूड़ै भव मांहि।
भौसागर की त्रास से, सतगुरु पकड़े बाहिं॥ २२॥

Bin Satguru Baachai Nahin, Phir Boorai Bhav Maanhi.
Bhousaagar Kee Traas Se, Satguru Pakare Baahin..22..

One cannot survive without the kind help of a Sadguru; he will drown in the ocean-like world. Only a Sadguru, holding by the arm, can save someone from the sorrows of the fierce circumstances of this ocean-like world.

Satyanam *Satyanam* *Satyanam*

3

GURU PARAKH (ASSESSING A GURU)

It can be said without a tinge of doubt that solution to our spiritual problems lies in the shelter of a Sadguru only. The question mark that hangs over the mysteries of happiness and sorrow, birth and death—can be answered with authority by a Sadguru only. According to the Vedas, Puranas, scriptures and treatises, if a saint, a great personage or a disciple practising spiritual life, has attained self-realization, has had a glimpse of God or has attained salvation, it is only because he has followed the ideals of his Sadguru and rendered his selfless service to him. And so, first of all, one must give a serious thought to the type of the Guru to whom one contemplates surrendering his life in order to be able to achieve his goal. Before making a final surrender, we must make ourselves aware of the importance of knowing the real status of a Guru, or else we might get ourselves into the trap of a cheat or a sanctimonious Guru, and the result would be a great loss in place of success. And so, it is advisable that we concentrate on the auspicious signs, moral behaviour and ideals of a Guru (before taking initiation from him).

One who is capable of telling the difference between truth and falsehood, true knowledge and false knowledge, one who is capable of replacing darkness with light in our hearts, is worth being called a Guru. Only that Sadguru is adorable who not only gives spiritual preachings, who not only stands tested in the spiritual practice of knowledge of Supreme Self, but who also is away from the enjoyments of worldly pleasures and is free from

perversions. The word 'Paarakh' means 'knowledge', and only he can be considered knowledgeable who practises restraining and is alert at every moment and, whose behaviour is within the confines of true knowledge only. A knowledgeable Guru is one who is guided by his conscience, who is an apostle of sacrifice and, who is a perfect recluse; there is no difference in what they preach and what they practise. They provide their devoted disciples with an inner eye, which enables them to judge the difference between truth and falsehood, and attain salvation. And as a result of this the lives of their disciples are filled with virtues, happiness and peace radiating inner contentment. Kabir Saheb, in this context, has extended guidelines to those who are inquisitive and, has expressed his views beautifully in regard to the real form and status of a Sadguru.

SAAKHI

गुरु लोभी शिष लालची, दोनों खेले दांव।
दोनों बूड़े बापुरे, चढ़ि पाथर की नांव॥ १॥

**Guru Lobhi Shish Laalachi, Donon Khele Daanv.
Donon Boore Baapure, Charhi Paathar Kee Naanv..1..**

Where a Guru and his disciple, both, are greedy and trying to serve their own ends, there is no way they can achieve fulfilments of their lives. Both these will drown sitting in a boat made of stone. What is stressed upon is that a Guru should be abstemious and a disciple should be one who is selfless and a seeker in its true meaning.

जाका गुरु है आंधरा, चेला खरा निरंध।
अन्धे को अन्धा मिला, पड़ा काल के फन्द॥ २॥

**Jaaka Guru Hai Aandhara, Chelaa Kharaa Nirandha.
Andhe Ko Andhaa Milaa, Paraa Kaal Ke Phand..2..**

If a Guru is surrounded by the darkness of nescience, his disciple ought to be an ignoramous. It can be likened to 'a blind leading a blind'. And thus a Guru and his disciple, both, caught in the noose of fate, waste their lives.

जानीता बूझा नहीं, बूझि किया नहिं गौन।
अंधे को अंधा मिला, राह बतावे कौन॥ ३॥

Jaaneetaa Boojhaa Nahin, Boojhi Kiyaa Nahin Gaun.
Andhe Ko Andhaa Milaa, Raah Bataave Kaun..3..

One, who after going in the shelter of a Sadguru, does not follow the right path knowingly, and then meets a person who himself is blind, i.e., an ignoramous, who is there to lead him to the right path then? And so, it is advisable that one should, at the very first instance, go to a prudent Guru and seek his advice.

सो गुरु निसदिन बन्दिये, जासों पाया राम।
नाम बिना घट अंध है, ज्यों दीपक बिन धाम॥ ४॥

So Guru Nisidin Bandiye, Jaason Paayaa Raam.
Naam Binaa Ghat Andha Hai, Jyon Deepak Bin Dhaam..4..

Worship day and night and pay obeisance to that Guru who has attained the true knowledge of the name of Rama (i.e. who has accomplished self-realization), because without the name of Rama the heart remains as dark as a house without a lamp. And so, it is advisable that one should always remain in the shelter of such a Guru.

आगे अन्धा कूप में, दूजा लिया बुलाय।
दोनों डूबे बापुरे, निकसे कौन उपाय॥ ५॥

Aage Andhaa Koop Mein, Doojaa Liyaa Bulaaye.
Donon Doobe Baapure, Nikase Kaun Upaaye..5..

Already the Guru, lost in the darkness of nescience, had fallen in the well of illusion, and then he called his disciple also inside. Thus the Guru and disciple, both, drowned in the well of illusion. Now tell, how to get them out of it. Such Guru and disciple can never achieve fulfilments of their lives, i.e. they shall remain always caught in the entanglements of the material world.

गुरु गुरु में भेद है, गुरु गुरु में भाव।
सोइ गुरु नित बन्दिये, शब्द बतावे दाव॥ ६॥

Guru Guru Mein Bhed Hai, Guru Guru Mein Bhaav.
Soyee Guru Nit Bandiye, Shabda Bataave Daav..6..

The word—Guru—is one, but all the Gurus are different from each other. There is difference in their views. There is also a lot of difference in their traditional beliefs. But one should offer one's services and pay obeisance to that Guru only who explains the secrets of truth, i.e. the Guru who helps attain self-realization

and frees one from the bindings of false traditional beliefs.

पूरा सतगुरु न मिला, सुनी अधूरी सीख।
स्वांग यती का पहिन के, घर-घर मांगी भीख॥ ७॥

Poora Satguru Na Milaa, Sunee Adhooree Seekh.
Swaang Yatee Ka Pahin Ke, Ghar Ghar Maangee Bheekh..7..

One who doesn't come across a perfect Sadguru, will not gain true knowledge also. One having gained incomplete knowledge from here and there, donned in the disguise of a saint, begins collecting alms moving door to door. How will it bring fulfilments to life?

गुरु किया है देह का, सतगुरु चीन्हा नांहि।
भवसागर के जाल में, फिर फिर गोता खांहि॥ ८॥

Guru Kiya Hai Deh Kaa, Satguru Cheenha Naanhi.
Bhavsaagar Ke Jaal Mein, Phir Phir Gotaa Khaanhi..8..

Those, who make someone a Guru seeing his colour, caste and creed, physical appearance, his scholarly status and wealth, never know what a true Guru should be like. Such people will continue to remain in the life-and-death cycle of the ocean-like world.

जा गुरु ते भ्रम न मिटे, भ्रान्ति न जिवकी जाय।
सो गुरु झूठा जानिये, त्यागत देर न लाय॥ ९॥

Jaa Guru Te Bhram Na Mite, Bhraanti Na Jivakee Jaaye.
So Guru Jhoothaa Jaaniye, Tyaagat Der Na Laaye..9..

A Guru who is not capable of removing the ignorance of someone, who is not capable of clearing doubts from someone's mind, cannot be a perfect Guru. He should be considered a liar and an ignoramous. One should immediately get rid of him and must not waste his time.

झूठे गुरु के पक्ष को, तजत न कीजै बार।
द्वार न पावै शब्द का, भटके बारम्बार॥ १०॥

Jhoothe Guru Ke Paksha Ko, Tajat Na Keejai Baar.
Dwaar Na Paavai Shabda Kaa, Bhatake Baarambaar..10..

One should not delay abandoning the tenets of faith and the place of a false Guru, because one shall not be able to attain true knowledge from him and shall have to keep wandering about in

this material world. And so, one should, as soon as possible, go in the shelter of Sadguru and bow down before him.

सांचे गुरु के पक्ष में, मन को दे ठहराय।
चंचल से निश्चल भया, नहिं आवै नहिं जाय॥ ११॥

Saanche Guru Ke Paksha Mein, Man Ko De Thaharaaye.
Chanchal Se Nishchal Bhayaa, Nahin Aavai Nahin Jaaye..11..

Make your mind still in the shelter of the Sadguru, practise his preachings and attain quietude. Your unsteadiness shall be replaced by stillness and then you shall not have to wander about from one place to another. You will be freed from the life-and-death cycle.

जा गुरु को तो गम नहीं, पाहन दिया बताय।
शिष शोधे बिन सेइया, पार न पहुंचा जाय॥ १२॥

Jaa Guru Ko To Gam Nahin, Paahan Diyaa Bataaye.
Shish Shodhe Bin Seiyaa, Paar Na Pahunchaa Jaaye..12..

A Guru, who is not acquainted with the path of true knowledge preaches his disciple to offer his worships to a stone, i.e. without knowing the substance of 'Truth', he teaches his disciple to worship the idols of gods and goddesses. The ignorant disciple also, without applying any logic, begins practising his preachings. How can such a disciple go across this world? He will never be freed from the bindings of this material world.

सद्गुरु ऐसा कीजिए, लोभ मोह भ्रम नाहिं।
दरिया सो न्यारा रहे, दीसे दरिया माहिं॥ १३॥

Sadguru Aisaa Keejiye, Lobh Moh Bhram Naahin.
Dariyaa So Nyaaraa Rahe, Deese Dariyaa Maahin..13..

Select a Sadguru who has no greed and attachments, and one who is free from doubts. Such a Sadguru is of course physically present in this world but is away from all kinds of carnal desires and ambitions of this world.

कबीर बेड़ा सार का, ऊपर लादा सार।
पापी का पापी गुरु, यों बूड़ा संसार॥ १४॥

Kabir Bera Saar Kaa, Oopar Laadaa Saar.
Paapee Kaa Paapee Guru, Yon Boora Sansaar..14..

Kabir Saheb says—how will it be possible for a boat, made of iron, laden with iron, to cross a river? In the same manner, if someone is a sinner and his Guru, too, is a sinner, how will it become possible to accomplish fulfilments of life? The ignorant ones thus meet the end of their lives.

गुरु नाम है गम्य का, शीष सीख ले सोय।
बिनु पद बिनु मरजाद नर, गुरु शीष नहिं कोय॥ १५॥

Guru Naam Hai Gamya Kaa, Sheesh Seekh Le Soye.
Binu Pad Binu Marjad Nar, Guru Sheesh Nahin Koye..15..

Guru is one who imparts the knowledge of 'Truth' and a disciple is one who learns from his Guru. Without the dignity of status of a Guru and disciple neither anyone is a Guru nor is anyone a disciple. A Guru and his disciple, both, should maintain the dignity of their status.

गु अंधियारी जानिये, रु कहिये परकास।
मिटे अज्ञान तम ज्ञान ते, गुरु नाम है तास॥ १६॥

Gu Andhiyaaree Jaaniye, Ru Kahiye Parkaas.
Mite Agyaan Tam Gyan Te, Guru Naam Hai Taas..16..

The word, Guru consists of two letters, in which 'Gu' represents darkness, i.e., it is symbolic of ignorance and 'Ru' should be interpreted as symbolising 'Truth' itself. One, whose sacred knowledge removes the darkness of ignorance of a disciple, is a Guru.

गुरवा तो सस्ता भया, पैसा केर पचास।
राम नाम धन बेचि के, शिष्य करन की आस॥ १७॥

Guravaa To Sastaa Bhayaa, Paisaa Ker Pachaas.
Rama Naam Dhan Bechi Ke, Shishya Karan Ki Aas..17..

Suffering from the greed of money, a number of Gurus can be seen roaming around. Such Gurus can be seen moving about in many forms with an aim to cheat others. They keep loitering, selling the name of Rama in order to make as many disciples as possible. (Such cheats are a blot on the name of a Guru and one should remain always very alert with them).

यह तन विष की बेलरी, गुरु अमृत की खान।
सीस दिये जो गुरु मिले, तो भी सस्ता जान॥ १८॥

Yeh Tan Vish Ke Baileree, Guru Amrit Kee Khaan.
Sees Diye Jo Guru Mile, To Bhi Sastaa Jaan..18..

This body is like a poisonous creeper, it is full of the poison of worldly desires, and a Guru, away from these vices, is a mine of nectarous virtues. If one gets such a Sadguru by offering one's head, it won't be considered a bad bargain. Because it is from such Sadgurus that one may attain immortality.

भेदी लीया साथ करि, दीन्हा वस्तु लखाय।
कोटि जनम का पंथ था, पल में पहुंचा जाय॥ १९॥

Bhedee Leeyaa Saath Kari, Deenha Vastu Lakhaaye.
Koti Janam Kaa Panth Thaa, Pal Mein Pahunchaa Jaaye..19..

Only he can unravel a mystery who knows it; and one who doesn't know can only misguide. Sadguru Maharaj is the only one who knows the secrets of self-realization and only he can render an able guidance to his disciple; and so, he made his disciple experience self-realization. An errand which was of millions of births ended in a moment, i.e. the Sadguru fulfilled the ultimate purpose of a man's life which would have taken births together.

गुरु बिचारा क्या करै, शब्द न लागा अंग।
कहैं कबीर मैली गजी, कैसे लागै रंग॥ २०॥

Guru Bicharaa Kyaa Karai, Shabda Na Laagaa Anga.
Kahain Kabir Mailee Gajee, Kaise Laagai Ranga..20..

What can the poor Guru do when his discple is not deserving and true knowledge imparted by the Guru has no effect on him. Kabir Saheb says how can a bedsheet be given a different colour when it is extremely dirty. And so, it is necessary for a disciple to be a worthy person in order to he able to take the true knowledge imparted by a Guru.

कहता हूं कहि जात हूं, देता हूं हेला।
गुरु की करनी गुरु जाने, चेला की चेला॥ २१॥

Kahataa Hoon Kahi Jaat Hoon, Detaa Hoon Helaa.
Guru Kee Karanee Guru Jaane, Chelaa Kee Chelaa..21..

Kabir Saheb, giving a strict warning, says—'I say this time and again and my final resolve is that a Guru will bear the

consequences of his deeds and a disciple will bear the consequences of his deeds. None will bear the consequences of the deeds of the other.'

बंधे को बंधा मिला, छूटै कौन उपाय।
कर सेवा निरबंध की, पल मे लेत छुड़ाय॥ २२॥

Bandhe Ko Bandhaa Milaa, Chchootai Kaun Upaaye.
Kar Sevaa Nirbandha Kee, Pal Mein Let Chchuraaye..22..

One, who was already caught in the worldly bindings, got another one who, too, is caught in the worldly bindings, and now what possibility remains for freedom from such bindings? And so, it is advisable to go in the shelter of a Sadguru who is free from worldly bindings, and he, within moments, will make you attain liberation with the help of his true knowledge.

Satyanam *Satyanam* *Satyanam*

4

GURU (MENTOR) AND PROTEGE

In the sphere of spiritual life, the mentor and protege, both, hold an honourable status. They both are close and complementary to one another. Neither a Sadguru expects his disciple to offer his service to him keeping in view his own self-interests nor does a disciple serve his Sadguru with a view to serve his own ends. Rather these two fulfil their duties as required of them. The nectarous preachings of a Sadguru provide knowledge of Supreme Self to a seeker and bring improvement in his life. The selfless service offered by a disciple to his Guru is like an offering to his Guru expressing his gratefulness for the knowledge imparted to him. An able and truthful disciple considers the services rendered to his Guru so small that even if he decapitates himself and offers his head to him, it would be of least value as compared with the knowledge imparted by his Guru. Thus, the knowledge imparted by a Guru and services rendered by a disciple are, both, praiseworthy and adorable. Both become sources of inspiration for the welfare of others.

Association of such able Sadguru and extremely inquisitive disciple, with each other, is not very simple and easy. It takes a very long period of time to bring such Guru and disciple together and form part of history. Those who are ordinary people and who come in contact with a Guru, in the absence of a worthy disciple, generally complain against the Guru and blame him for lack of knowledge. And if a disciple fails to get a capable Guru, he is encountered with cheats and sanctimonious persons who lead him astray and, when both, disciple and Guru, are ignorant, they

annihilate each other. Kabir Saheb has warned everyone to be alert in this regard. If a disciple and a Sadguru, both, proceed on the correct path with a firm determination, keeping in view the objects of their life, a time comes when they meet each other ultimately. In connection with the reciprocal search of each other by the Guru and disciple, Kabir Saheb speaks clearly—

SAAKHI

ऐसा कोई ना मिला, जासू कहूं निसंक।
जासो हिरदा की कहूं, सो फिर मारे डंक॥ १॥

Aisaa Koyee Naa Milaa, Jaasoo Kahoon Nisank.
Jaaso Hirdaa Kee Kahoon, So Phir Maare Dank..1..

I could not get anyone in this world to whom I could open my heart fearlessly. Whoever I have tried to discuss my problems with, has bitten me like a snake, i.e. nobody is ready to listen to someone's problems.

ऐसा कोई ना मिला, हम को दे उपदेश।
भवसागर में डूबते, कर गहि काढे केश॥ २॥

Aisaa Koyee Naa Milaa, Ham Ko De Upadesh.
Bhavsaagar Mein Doobate, Kar Gahi Kaadhe Kesh..2..

I have not yet come across someone who renders true knowledge to those who have deviated from their path, i.e. one who is capable of removing the ignorance of other by imparting true knowledge, or, in other words, one who can save us from drowning in the ocean of the world by catching us by hand and hair. Such Sadgurus are available in a very small number who are kind to every living being.

जिन ढूंढ़ा तिन पाइयां, गहिरै पानी पैठ।
मैं बपुरा बूडन डरा, रहा किनारे बैठ॥ ३॥

Jin Dhoondhaa Tin Paaiyaan, Gahirai Paani Paith.
Main Bapuraa Boodan Daraa, Rahaa Kinaare Baith..3..

Those who suffer from a morbid dread of water (those who fear drowning) cannot take a dive into the sea for gems and pearls. But those who are sincere about it, do take a dive and succeed in getting a Sadguru who is like a gem to him. I (the 'Being') remained sitting at the edge of the river for fear of being drowned

and could not get anything (in order to get a Sadguru and benefit from his true knowledge one has to put his entire 'Self' at stake).

सरबस सीस चढ़ाइये, तन कृत सेवा सार।
भूख प्यास सहे ताड़ना, गुरु के सुरति निहार॥ ४॥

Sarbas Sees Charhaaiye, Tan Krit Sevaa Saar.
Bhookh Pyaas Sahe Taarana, Guru Ke Surati Nihaar..4..

One should surrender one's entire 'Self' at the lotus feet of the Sadguru; one should be prepared to offer his head even and render his selfless service to him. Even when starving and thirsty, and despite bearing his harsh thrashing, one should always keep the picture of one's Sadguru in his mind. Even a harsh thrashing by a Sadguru is meant to bring improvement in the life of the disciple.

हिरदे ज्ञान न उपजै, मन परतीत न होय।
ताको सद्गुरु कहा करे, घनघसि कुल्हर न होय॥ ५॥

Hirde Gyan Na Upajai, Man Parteet Na Hoye.
Taako Sadguru Kahaa Kare, Ganghasi Kulhar Na Hoye..5..

One, whose heart does not generate true knowledge and who has no faith in his heart, is so insincere and ignorant that not even a Sadguru can do anything for him, i.e. there isn't anything that can be done for him; like a sledgehammer, despite being scraped, cannot be transformed into an axe.

शिष्य पूजै गुरु आपना, गुरु पूजे सब साध।
कहैं कबीर गुरु शीष को, मत है अगम अगाध॥ ६॥

Shishya Poojai Guru Aapana, Guru Pooje Sab Saadh.
Kahain Kabir Guru Sheesh Ko, Mat Hai Agam Aggadh..6..

A disciple worships his Guru reverently and his Guru worships saints and sages with great affection. Kabir Saheb says that the tenets of faith of a Guru and his disciple are so deep and profound that it is beyond comprehension for ordinary people. Both are performing their duties.

देश दिशान्तर मैं फिरूं, मानुष बड़ा सुकाल।
जा देखे सुख उपजै, वाका पड़ा दुकाल॥ ७॥

Desh Dishaantar Main Phiroon, Maanush Bara Sukaal.
Ja Dekhe Sukh Upajai, Vaakaa Paraa Dukaal..7..

I have visited a great many places and I have seen that there

is a great number of human beings, there is no dearth of them, but such human beings, seeing whom one is filled with joy and a feeling of quietude, are rarely seen. It is not easy to come across such a person, because such a person must be a seeker of salvation.

स्वामी सेवक होय के, मन ही में मिलि जाय।
चतुराई रीझै नहीं, रहिए मन के मांय॥८॥

**Swaamy Sewak Hoye Ke, Man Hee Mein Mili Jaaye.
Chaturaai Reejhai Nahin, Rahiye Man Ke Maanye..8..**

A master and his servant should be honest and sincere to each other. They should not try to please each other in a cunning manner, because this would be the saddest thing for both, and so, they, both, should live in harmony.

गुरु तो ऐसा चाहिए, शिष सों कछू न लेय।
शिष तो ऐसा चाहिए, गुरु को सब कुछ देय॥९॥

**Guru To Aisaa Chaahiye, Shish Son Kachchu Na Leya.
Shish To Aisaa Chaahiye, Guru Ko Sub Kuch Deya..9..**

A Guru should be selfless, abstemious and contented. He should not expect anything from his disciples, because where a Guru is greedy and desires something from his disciples, the dignity of a Guru gets hampered. But a disciple should be such who is ready to offer all his possessions to his Guru; and only then it is possible to receive true knowledge from him.

गुरु भया नहिं शिष भया, हिरदे कपट न जाव।
आलो पालो दुख सहै, चढ़ि पाथर की नाव॥१०॥

**Guru Bhayaa Nahin Shish Bhayaa, Hirade Kapat Na Jaav.
Aalo Paalo Dukh Sahai, Charhi Paathar kee Naav..10..**

So long as one has cunningness in his heart, i.e., his heart is not pure, till then neither a Guru is a Guru nor a disciple is a disciple in true sense. Both don't deserve to be called Guru and disciple. Under such circumstances both ought to suffer. Like, it is not possible to cross the ocean-like world riding a boat made of stone, they, too, shall remain in the ocean-like world.

गुरु कीजै जानि के, पानी पीजै छानि।
बिना बिचारे गुरु करे, परै चौरासी खानि॥११॥

**Guru Keejai Jaani Ke, Paanee Peejai Chchaani.
Bina Bichaare Guru Kare, Parai Chaurasi Khaani..11..**

Sadguru Kabir Saheb alerts everyone and says—'One should make someone his Guru only after thorough verification about him. One should drink water only after filtering it in order to save oneself from contamination. One who makes a Guru without making proper verifications about him, has to remain continuing in the eighty-four lakh modes of existence of living beings in this world, i.e. if someone makes someone his Guru without any verification about him and that Guru is an ignoramous and is cunning, how will he bring fulfilments to the ultimate aim of his disciples' life?

जैसा ढूंढत मैं फिरूं, तैसा मिला न कोय।
ततवेता तिरगुन रहित, निरगुन सों रत होय॥ १२॥

Jaisaa Dhoondhat Main Phiroon, Taisaa Milaa Na Koye.
Tatveta Tirgun Rahit, Nirgun Soan Rat Hoye..12..

There are many available, but none of my choice. One who is versed with philosophy and has the knowledge of 'True Self', and who is free from all the three qualities (Sat-Raj-Tam) i.e. above these qualities, and who loves the 'Absolute', such great personage, practising spiritual life, I could never come across (spiritual development takes place only when such Sadguru and worthy disciples come in contact with each other).

Satyanam *Satyanam* *Satyanam*

5

NIGURA (ONE WHO IS NOT INITIATED BY A GURU)

One who did not get himself in the company of pious people in his life, one who did not get himself initiated by a Guru by going in his shelter, is called 'Nigura'. Such a person is unfortunate and his life is worthless. Despite being born in the mode of existence of a human being, he is like an animal. No matter how opulent he is in the material world, he will neither be at peace in this world nor will he get a proper place in the other world. Such a self-conceited and ostentatious person, enslaved by worldly pleasures and carrying the burden of delusions and ignorance, remains in a sinful state of mind for births together like animals. He, deprived of rendering his service to his Sadguru and being in his pious company, fails to know the difference between truth and falsehood, proper conduct and improper conduct and, piety and impiety. Whatever he does at his own will, is in his own self-interest and for fulfilments of his ambitions. Such people have no faith in performing religious deeds. At heart, they are cruel, harsh and of low mentality.

History testifies to the fact that all saints and great personages have attained knowledge, and thus greatness, by going in the shelter of a Sadguru. The humanly qualities and virtues, which bring beauty to life and cause proper development, are possible only by offering one's service to a Sadguru and receiving his kind blessings. How is it possible for a devotionless 'Nigura' to accomplish such achievements. A 'Nigura' wastes his and others' time in unnecessary and illogical arguments. In due course of

time he becomes so unworthy a person that he neither understands knowledge and devotion nor does he even try to do so. A 'Nigura' begins to oppose virtues and support vices. So, what to talk of being in his company, even seeing him is not considered good. In this context, Kabir Saheb, describing the characteristics of a 'Nigura' warns the society against him. Everyone should take a lesson from it and, should get the acquainted and the unacquainted ones, all, initiated by a Guru.

SAAKHI

गुरु बिन माला फेरते, गुरु बिन देते दान।
गुरु बिन सब निष्फल गया, पूछौ वेद पुरान॥ १॥

Guru Bin Maalaa Pherate, Guru Bin Dete Daan.
Guru Bin Sab Nishphal Gayaa, Poochchou Ved Puran..1..

Without the true knowledge imparted by a Guru, counting beads and making charities bear no meaning. One may confirm it form the Vedas, Puranas and treatises (because even auspicious deeds performed in a state of ignorance are considered meaningless, because they have not been performed in the light of instructions laid down in the treatises).

चौसठ दीवा जोय के, चौदह चन्दा माहिं।
तेहि घर किसका चांदना, जिहि घर सतगुरु नाहिं॥ २॥

Chousath Deevaa Joye Ke, Choudah Chandaa Maahin.
Tehi Ghar Kiskaa Chaandanaa, Jihi Ghar Satguru Naahin..2..

One may become proficient in all the sixty-four kinds of arts and accomplish himself in all the fourteen fields of learning, i.e. one may become a great scholar, but who is there who can fill his house with the brilliance of light of true knowledge? What is stressed upon is that a house which has not been visited by a Sadguru has to remain enveloped in the darkness of nescience.

जो कामिनी रहै, सुनै न गुरुमुख बात।
सो तो हो कूकरी, फिरै उघारै गात॥ ३॥

Jo Kaamini Paradai Rahai, Suani Na Gurumukh Baat.
So To Hogi Kookari, Phirai Ugharai Gaat..3..

A woman, who lives covered in a veil and who does not listen to the preachings of a Sadguru, will be born as a bitch in

future and will wander about in nude form, i.e. there should be no veil between a Guru and the women, who are accustomed to living covered in a veil. Having true faith in the Guru, they should listen to his preachings and achieve fulfilments of their lives.

कबीर गुरु की भक्ति बिनु, राजा रासभ होय।
माटी लदै कुम्हार की, घास न डारै कोय॥ ४॥

Kabir Guru Kee Bhakti Binu, Raja Raasabh Hoye.
Maatee Ladai Kumhaar Kee, Ghaas Na Daarai Koye..4..

Kabir Saheb says that even a king without offering his devoted service to his Guru will be born in the mode of existence of a donkey in future, who will be loaded with clay by the potter and no one will give him grass even to assuage his hunger. And so it is advised that one should be devoted to his Guru.

गगन मंडल के बीच में, तहवां झलकै नूर।
निगुरा महल न पावई, पहुंचेगा गुरु पूर॥ ५॥

Gagan Mandal Ke Beech Mein, Tahavaan Jhalakai Noor.
Nigura Mahal Na Paavayee, Pahunchegaa Guru Poor..5..

In everyone's temple of heart there is brilliance of the light of eternal 'Self'; but one who has no Guru cannot achieve that status. This can be achieved, by only that one through practising spirituality, who has a perfect Sadguru, i.e. for self-realization it is necessary to attain true knowledge from a Sadguru.

कबीर हृदय कठोर के, शब्द न लागै सार।
सुधि बुधि के हिरदै विधे, उपजे ज्ञान विचार॥ ६॥

Kabir Hridaya Kathor Ke, Shabda Na Laagai Saar.
Sudhi Budhi Ke Hirdai Vidhe, Upaje Gyan Vichaar..6..

Kabir Saheb says that those who are cruel hearted have no impact of preachings of Truth, like, there is no effect of rain on a stone. Only those who are seekers, who have faith and love, i.e. those who are true seekers, have thoughts of true knowledge generated in their hearts.

हरिया जानै रुखड़ा, उस पानी का नेह।
सूखा काठ न जानि है, कितहूं बूड़ा मेह॥ ७॥

Hariya Jaanai Rukharaa, Us Paanee Kaa Neh.
Sookhaa Kaath Na Jaani Hai, Kitahoon Boora Meh..7..

The virtues and love of water are known to a green tree only,

future and will wander about in nude form, i.e. there should be no veil between a Guru and the women, who are accustomed to living covered in a veil. Having true faith in the Guru, they should listen to his preachings and achieve fulfilments of their lives.

कबीर गुरु की भक्ति बिनु, राजा रासभ होय।
माटी लदै कुम्हार की, घास न डारै कोय॥ ४॥

Kabir Guru Kee Bhakti Binu, Raja Raasabh Hoye.
Maatee Ladai Kumhaar Kee, Ghaas Na Daarai Koye..4..

Kabir Saheb says that even a king without offering his devoted service to his Guru will be born in the mode of existence of a donkey in future, who will be loaded with clay by the potter and no one will give him grass even to assuage his hunger. And so it is advised that one should be devoted to his Guru.

गगन मंडल के बीच में, तहवां झलकै नूर।
निगुरा महल न पावई, पहुंचेगा गुरु पूर॥ ५॥

Gagan Mandal Ke Beech Mein, Tahavaan Jhalakai Noor.
Nigura Mahal Na Paavayee, Pahunchegaa Guru Poor..5..

In everyone's temple of heart there is brilliance of the light of eternal 'Self'; but one who has no Guru cannot achieve that status. This can be achieved, by only that one through practising spirituality, who has a perfect Sadguru, i.e. for self-realization it is necessary to attain true knowledge from a Sadguru.

कबीर हृदय कठोर के, शब्द न लागै सार।
सुधि बुधि के हिरदै विधे, उपजे ज्ञान विचार॥ ६॥

Kabir Hridaya Kathor Ke, Shabda Na Laagai Saar.
Sudhi Budhi Ke Hirdai Vidhe, Upaje Gyan Vichaar..6..

Kabir Saheb says that those who are cruel hearted have no impact of preachings of Truth, like, there is no effect of rain on a stone. Only those who are seekers, who have faith and love, i.e. those who are true seekers, have thoughts of true knowledge generated in their hearts.

हरिया जानै रुखड़ा, उस पानी का नेह।
सूखा काठ न जानि है, कितहूं बूड़ा मेह॥ ७॥

Hariya Jaanai Rukharaa, Us Paanee Kaa Neh.
Sookhaa Kaath Na Jaani Hai, Kitahoon Boora Meh..7..

The virtues and love of water are known to a green tree only,

because it is that water which has helped it grow. But a dry piece of wood shall have no impact of water, no matter for how long it has been immersed in it. In the same manner, only true seekers are affected by the true knowledge of a Sadguru.

कबीर हरिरस बरसिया, गिरि परवत सिखराय।
नीर निवानू ठाहरै, ना वह छापर डाय॥ ८॥

Kabir Hariras Barasiyaa, Giri Parvat Sikhraaya.
Neer Nivanoo Thaaharai, Naa Vah Chchaapar Daaye..8..

Kabir Saheb says that the rain affects mountains, high and low and plain lands, all alike, but the water does not settle everywhere. It stays only in deep pits or ponds; in the same manner, the preachings of a Sadguru are meant to leave an impact on everyone, but it settles down in the pure hearts of true seekers only.

पशुवा सों पालौ पर्यो, रहु रहु हिया न खीज।
ऊषर बीज न ऊगसी, बोव दूना बीज॥ ९॥

Pashuvaa Soan Paalou Paryo, Rahu Rahu Hiyaa Na Kheej.
Ooshar Beej Na Oogasee, Bov Doonaa Beej..9..

Coming in contact, time and again, with those who are animal-like by nature, does not bother the hearts of the learned ones. Sowing even twice as much quantity of seeds in barren lands does not yield crops. In the same manner, imparting true knowledge to a fool has no effect on him.

कबीर लहरि समुद्र की, मोती बिखरे आय।
बगुला परख न जानई, हंसा चुनि चुनि खाय॥ १०॥

Kabir Lahari Samudra Kee, Motee Bikhare Aaye.
Bagulaa Parakh Na Jaanayee, Hansaa Chuni Chuni Khaaaye..10..

Kabir Saheb says that waves in a sea bring pearls to the beach. A heron does not know its value, but a swan, knowing its value, eats them with relish, i.e. the sea-like sacred company brings pearl-like true knowledge, but only swan-like persons understand its value and benefit themselves with it.

शुकदेव सरिखा फेरिया, तो को पावै पार।
गुरु बिन निगुरा जो रहै, पड़ै चौरासी धार॥ ११॥

Shukdev Sarikhaa Pheriyaa, To Ko Paavai Paar.
Guru Bin Niguraa Jo Rahai, Parai Chaurasee Dhaar..11..

A born Yogi and a knowledgeable person like Shukdev also deviated from the right path because he had no Guru, so how can the ordinary ones cross the ocean-like world without a Guru. That is, no matter how knowledgeable one may become, but without a Guru he has to continue in the life-and-death cycle of the material world.

कंचन मेरु अरपहीं, अरपैं कनक भण्डार।
कहैं कबीर गुरु बेमुखी, कबहुं न पावै पार॥ १२॥

Kanchan Meru Arapaheen, Arapain Kanak Bhandaar.
Kahain Kabir Guru Bemukhee, Kabahun Na Paavai Paar..12..

Even if someone makes a charity of gold equal to the size of Sumeru Mountain, even if someone makes a charity of gems and rubies, but if he is disinclined to follow the preachings of his Guru, he can never cross the ocean-like world. Kabir Saheb says with firm conviction that one who does not have a Guru can never cross the ocean-like world.

साकट का मुख बिंब है, निकसत बचन भुवंग।
ताकी औषधि मौन है, विष नहिं व्यापै अंग॥ १३॥

Saakat Ka Mukh Bimb Hai, Nikasat Bachan Bhuvanga.
Taakee Aushadhi Maun Hai, Vish Nahin Vyaapai Anga..13..

The mouth of a person who is uninitiated is like the hole of a snake which lets out only harsh words, like snakes come out of their holes. The only remedy to it is maintaining absolute silence. The result would be that the poison of harsh words shall have no effect on the body.

साकट कहा न कहि चलै, सुनहा कहा न खाय।
जो कौवा मठ हगि भरै, तो मठ को कहा नशाय॥ १४॥

Saakat Kahaa Na Kahi Chalai, Sunahaa Kahaa Na Khaaye.
Jo Kauvaa Math Hagi Bharai, To Math Ko Kahaa Nashaaye..14..

What does a person, who is uninitiated, not say; what does a dog not eat (it eats away even its vomit)? But those, who are gentle, don't have to do anything with these things. What harm can a crow cause to a temple by defecating on it? And so one should not pay attention to what a person, who is uninitiated, says.

साकट सूकर कूकरा, तीनों की गति एक।
कोटि जतन परमोधिये, तऊ न छाड़ै टेक॥ १५॥

**Saakat Sookar Kookara Teenon Kee Gati Aik.
Koti Jatan Paramodihiye, Taoo Na Chcharai Tek..15..**

An uninitiated person, a pig and a dog—all three are alike. No matter what one may do, no matter what kind of knowledge is imparted to them to bring them on the right path, but they never quit their habits, i.e. they cannot be brought on the right path.

साकट संग न बैठिये, करन कुबेर समान।
ताके संग न चालिये, पड़ि हैं नरक-निदान॥ १६॥

**Saakat Sanga Na Baithiye, Karan Kuber Samaan.
Taake Sanga Na Chaaliye, Pari Hain Narak-Nidaan..16..**

Always avoid the company of those who are uninitiated, even if they are as great as Karna in making charities, or as wealthy as Kuber himself. Do not maintain any relations with such persons, because being in their company leads to hell only.

साकट ते संत होत है, जो गुरु मिले सुजान।
राम-नाम निज मंत्र दे, छुड़वै चारों खान १६॥

**Saakat Te Sant Hoat Hai, Jo Guru Mile Sujaan.
Raam-Naam Nij Mantra De, Chchuravai Charon Khaan..17..**

A person, who has not been initiated can also be transformed into a good person; he may rise to the status of saints and sages, provided he comes in contact with a perfect Sadguru. The Sadguru, initiating him with the mantra of the sacred name of Rama, i.e. teaching him how to attain self-realization, can free him from all the four modes of life. Such assaying Sadguru is capable of transforming impurity into purity, and the true knowledge imparted by him brings those to the right path who have deviated from it.

सूता साधु जगाइये, करै ब्रह्म को जाप।
ये तीनों न जगाइये, साकट सिंहरु सांप॥ १८॥

**Soota Saadhu Jagaaiye, Karai Brahma Ko Jaap.
Ye Teenon Na Jagaaiye, Saakat Simharu Saanp..18..**

One may wake up a saint from his sleep, and it will do no harm. When a saint wakes up, he will sing in praise of God, practise spirituality and impart true knowledge to others. But, be

alert! Never wake up a person who is not initiated, a lion and a snake from their sleep. Because an uninitiated person, when wakes up, will talk only foolish, and a lion and snake, when waken up, will cost you your life.

आंखौं देखा घी भला, ना मुख मेला तेल।
साधु सों झगड़ा भला, ना साकट सों मेल॥ १९॥

Aankhoun Dekhaa Ghee bhalaa, Na Mukh Melaa Tel. Saadhu Soan Jhagaraa Bhala, Na Saakat Soan Mel..19..

Merely seeing clarified butter with eyes is good, but taking oil in the mouth is not good. In the same manner, even quarrelling with saints and sages can be considered good but being in the company of an uninitiated being is in no way good; but even quarrelling with a saint will yield good results only.

हरिजन आवत देखि के, मोहड़ो सूख गयो।
भाव भक्ति समुझयो नहीं, मूरख चूकि गयो॥ २०॥

Harijan Aavat Dekhi Ke, Moharo Sookh Gayo. Bhaav Bhakti Samujhayo Nahin, Moorakh Chooki Gayo..20..

A person is considered a fool if he becomes sad to see saints coming, fearing that he would have to render his services to them. He does not understand the importance of devotional feelings, i.e. he could have benefited from the devotees of God, but he lost that opportunity.

निगुरा ब्राह्मण नहिं भला, गुरुमुख भला चमार।
देवतन से कुत्ता भला, नित उठि भूंके द्वार॥ २१॥

Niguraa Brahman Nahin Bhalaa, Gurumukh Bhalaa Chamaar. Devtan Se Kutta Bhalaa, Nit Uthi Bhoonke Dwaar..21..

An uninitiated person even if he is a Brahmin, won't be considered good, because he is ignorant. In the same manner, even a dog is better than the idols of inert gods made of stone etc because it guards the house. But these inert gods cannot safeguard themselves even.

हरिजन की लातां भलीं, बुरि साकट की बात।
लातों में सुख ऊपजे, बाते इज्जत जात॥ २२॥

Harijan Kee Laataan Bhalee, Buri Saakat Kee Baat. Laaton Mein Sukh Ooopaje, Baate Ijjat Jaat..22..

(The devotees of God do not kick anyone, still—) Even being

kicked by devotees of God is good, but the sweet talks of the uninitiated ones are very bad. Because being kicked by devotees of God brings some kind of pleasure, i.e. in some way it helps enhance true knowledge, but talking to the uninitiated ones is below dignity.

Satyanam *Satyanam* *Satyanam*

6

SAINTS

A 'Sadhu' (saint) holds a very important place in the human society of the entire world. The word 'Sadhu' means—'the best' and 'splendid', endowed with virtuous qualities, is venerable and adorable all around. A 'Sadhu' is very simple in appearance, but his saintliness is extraordinary and splendid. A saint is as candid with everyone as a delicate flower is; he is as clean at his heart as the holy water of the Ganges is, and as irrefragable as the Himalayas when it comes down to making sacrifice and leading an ascetic life. They always keep themselves away from malice and aversions; honour and dishonour have no meaning for them and, are free from delusions and ignorance. A 'Sadhu' is never concerned with a particular place, caste and creed, and language; all he is concerned about is sacrifice, conscience and detachment from worldly affairs. It is only saintly persons who, bearing all the adverse circumstances, remain abstemious and contended and engrossed in self-introspection. They never allow themselves to be caught in the clutches of attachment. Their unrestricted wandering about is within the ambit of propriety of conduct and is always for the welfare of others without any discrimination. Visits paid by saints, sages and great personages, and their preachings, are considered a matter of great fortune, which fulfil all the four objects (Dharma, Artha, Kaama and Moksha) of a man's creation and existence. These saints are fearless, energetic and, are always in search of the highest truth; their hearts are full of love and kindness.

It is only saints who at the very primary level show the right

path and cause flow of nectar of knowledge in the hearts of those who are led astray, distracted and are helpless. At times these saints have sacrificed their lives in safeguarding the religion and in causing welfare to humankind. In the history of the world the maximum contribution is of these saints only in the development of civilization, culture, literature and spiritual consciousness. And so, we shall remain ever indebted to the beneficence extended by these saints and sages. In this context, Kabir Saheb has given full description of the virtuous signs, pious company and didactic preachings of the saints.

SAAKHI

कबीर दर्शन साधु के, करत न कीजै कानि।
ज्यों उद्यम से लक्ष्मी, आलस मन से हानि॥ १॥

Kabir Darshan Saadhu Ke, Karat Na Keejai Kaani.
Jyon Udyam Se Lakshmi, Aalas Man Se Haani..1..

Make no excuses when you get an opportunity to pay a visit to a saint. Forget your ego and set out without delay. Like one is blessed with wealth by working hard, in the same manner one is subjected to loss due to laziness. One should always grab the opportunity of paying a visit to a saint.

कबीर सोई दिन भला, जा दिन साधु मिलाय।
अंक भरे भरि भेटिये, पाप शरीरा जाय॥ २॥

Kabir Soyee Din Bhalaa, Jaa Din Saadhu Milaaye.
Ank Bhare Bhari Bhetiye, Paap Shareera Jaaye..2..

Kabir Saheb says that only that day is considered good on which one comes in contact with a saint; no matter what day is it. One should forget all his hesitations and meet the saint with complete devotion and offer his service and worships to him. This helps redemption from the consequences of past sinful deeds.

कबीर दर्शन साधु का, बड़े भाग दरशाय।
जो होवै सूली सजा, कांटे ई टरि जाय॥ ३॥

Kabir Darshan Saadhu Kaa, Bare Bhaag Darshaye.
Jo Hovai Soolee Sajaa, Kaante yee Tari Jaaye..3..

Kabir Saheb says that it is with the sunrise of one's auspicious deeds that one comes in contact with a saint. At such times even

Ek Dinaa Nahin Kar Sake, Dooje Din Kar Leh.
Kabir Saadhu Darash Te, Pavai Uttam Deh..7..

If you cannot pay a visit to a saint even once a day, make it a point to visit him on the next day. Kabir Saheb says that paying visits to saints makes a person feel great physically and mentally and makes it easy for the seekers to lead a spiritual life.

दूजे दिन नहिं करि सके, तीजे दिन करु जाय।
कबीर साधु दरश ते, मोक्ष मुक्ति फल पाय॥ ८॥

Dooje Din Nahin Kari Sake, Teeje Din Karu Jaaye.
Kabir Saadhu Darash Te, Moksha Mukti Phal Paaye..8..

If you cannot pay a visit to saints even on the second day, make sure that you visit them on the third day. Kabir Saheb, explaining the importance of visiting saints, says that by paying visits to saints the being gets liberated from all bindings of the world and attains salvation.

तीजे चौथे नहिं करे, बार-बार करु जाय।
यामें विलंब न कीजिये, कहैं कबीर समुझाय॥ ९॥

Teeje Chouthe Nahin Kare, Baar Baar Karu Jaaye.
Yaamein Vilamb Na Keejiye, Kahain Kabir Samujhaaye ..9..

If it is not possible for you to pay a visit to saints even on the third and fourth day, make efforts again and again and pay a visit at least once in a week. Kabir Saheb says—'do not delay in paying visits to saints, because paying visits to saints is the only thing which brings ultimate fulfilments to life.

बार-बार नहिं करि सके, पाख-पाख करि लेय।
कहैं कबीर सो भक्त जन, जन्म सुफल करि लेय॥ १०॥

Baar-Baar Nahin Kari Sake, Paakh-Paakh Kari Leya.
Kahain Kabir So Bhakta Jan, Janma Suphal Kari Leya..10..

If it is not possible for you to pay weekly visits to saints, pay fortnightly visits. Kabir Saheb says that such wise devotees make their lives meaningful (but the life of those, who do not pay visits to saints out of laziness becomes meaningless).

पाख पाख नहिं करि सकै, मास मास करु जाय।
यामें देर न लाइये, कहैं कबीर समुझाय॥ ११॥

Paakh Paakh Nahin kari Sakai, Mass Maas Karu Jaaye.
Yaamein Der Na Laaiye, Kahain Kabir Samujhaye..11..

If you cannot pay fortnightly visits to saints, visit them at least once in a month. Kabir Saheb says that one should not delay visiting them or else, the time that you pass thus shall have no value, i.e. one should not lose an opportunity; one must pay visits to saints.

मास-मास नहिं करि सकै, छठै मास अलबत्त।
यामें ढील न कीजिए, कहैं कबीर अविगत्त॥ १२॥

Maas Maas Nahin Kari Sakai, Chchathai Maas Alabatta.
Yaamein Dheel Na Keejiye, Kahain Kabir Avigatta..12..

If you cannot pay visits to saints even once in a month, make sure to visit them at least once in six months. Eternal and, one who imparts true knowledge, Kabir Saheb, says again and again, alerting everyone—'don't be lackadaisical in this regard, get rid of every weakness that causes hindrance in paying visits to saints.'

छठै मास नहिं करि सकै, बरस दिना करि लेय।
कहैं कबीर सो भक्तजन, जमहिं चुनौती देय॥ १३॥

Chchathai Mass Nahin Kari Sakai, Baras Dina Kari Leya.
Kahain Kabir So Bhaktajan, Jamahin Chunouti Deya..13..

There are many reasons why some people, despite having true faith in saints, are not able to pay visits to them even once in six months. Under these circumstances they are advised to visit them at least once in a year. Kabir Saheb says that such devoted seekers can face death even, i.e. having removed vices like deriving pleasures from carnal desires, they attain ultimate fulfilments of their lives.

बरस बरस नहिं करि सकै, ताको लागे दोष।
कहैं कबीर वा जीव सो, कबहु न पावै मोष॥ १४॥

Baras Baras Nahin Kari Sakai, Taako Laage Dosh.
Kahain Kabir Vaa Jeev So, Kabahu Na Paavai Mosh..14..

If one cannot afford to pay visits to saints even once in a year, he definitely shall have to bear the consequences. Kabir Saheb says that such a being is then left with no alternative. He will never attain salvation. He will always be wandering about in the life-and-death cycle.

मात पिता सुत इस्तरी, आलस बन्धू कानि।
साधु दरश को जब चलै, ये अटकावै खानि॥ १५॥

Maat Pita Sut Estaree, Aalas Bandhoo Kaani.
Saadhu Darash Ko Jab Chalai, Ye Atakaawai Khaani..15..

Parents, sons, wives, brothers, indolence and ego of status, are all a hindrance in paying visits to saints. Lost in the worldly bindings people are afraid of breaking their relations with their kith and kin by visiting saints. And thus, these are the things which cause hindrance when one sets out to pay a visit to saints.

इन अटकाया न रुके, साधु दरश को जाय।
कबीर सोई संत जन, मोक्ष मुक्ति फल पाय॥ १६॥

In Atakaaya Na Ruke, Saadhu Darash Ko Jaaye.
Kabir Soyee Sant Jan, Moksha Mukti Phal Paaye..16..

Kabir Saheb says that it is only they who can be considered saintly, who, not caring for the worldly bindings of attachment to their families and kith and kin, go to pay visits to saints crossing all hindrances. They are sure to attain salvation, i.e. get rid of the life-and-death cycle.

साधु चलत रो दीजिए, कीजै अति सनमान।
कहैं कबीर कछु भेट धरु, अपने बित्त अनुमान॥ १७॥

Saadhu Chalat Ro Deejiye, Keejai Ati Sanmaan.
Kahain Kabir Kachchu Bhet Dharu, Apane Bitta Anumaan..17..

The affection for a visiting saint should be such that the host should be shedding tears of love when the saint is departing, and thus he should express his reverence for him. Kabir Saheb says that the host should make some charity also to the saint according to his capacity, because a saint should not be bidden farewell empty-handed.

खाली साधु न बिदा करु, सुन लीजै सब कोय।
कहैं कबीर कछु भेंट धरु, जो तेरे घर होय॥ १८॥

Khaali Saadhu Na Bidaa Karu, Sun Lijai Sab Koye.
Kahain Kabir Kachchu Bhent Dharu, Jo Tere Ghar Hoye..18..

'Listen to me, all of you carefully! Never bid farewell to a saint empty-handed.' Kabir Saheb says that one should always give something in charity to them. Do not feel shy! Give with devotion whatever little you have.

सुनिये पार जो पाइया, छाजन भोजन आनि।
कहैं कबीर संतन को, देत न कीजै कानि॥ १९॥

Suniye Paar Jo Paaiya, Chchajan Bhojan Aani.
Kahain Kabir Santan Ko, Det Na Keejai Kaani..19..

'Listen carefully—If you wish that you should cross the ocean-like world, you must not be negligent in offering foods and clothes to saints.' Kabir Saheb says that one should get rid of one's ego and make charities to saints and serve them according to the need of time.

कबीर लौंग इलायची, दातुन माटी पानि।
कहैं कबीर संतन को, देत न कीजै कानि॥ २० ॥

Kabir Laung Ilaayachee, Daatun Maatee Paani.
Kahain Kabir Santan Ko, Det Na Keejai Kaani..20..

Kabir Saheb says—'Listen O seekers! Offer cloves, cardamoms, Daatun (a fibrous twig which is used for brushing and cleaning teeth), clay and water to saints. Do not be negligent or feel shy in offering these materials to saints, i.e. keep the saints happy by offering these routine things to them.'

टूका माही टूक दे, चीर माहि सो चीर।
साधु देत न सकुचिये, यों कथि कहहिं कबीर॥ २१ ॥

Tookaa Maahi Took De, Cheer Maahi So Cheer.
Saadhu Det Na Sakuchiye, Yon Kathi Kahahin Kabir..21..

If you cannot afford to offer full piece of bread, offer half of it, if you cannot afford to offer one whole piece of cloth, tear it and offer a piece of it to saints and sages. Kabir Saheb, after deep contemplation, says—one should not hesitate in making charities to saints, i.e. one should make an offering of a portion of whatever little one possesses.

कंचन दीया करन ने, द्रौपदी दीया चीर।
जो दीया सो पाइया, ऐसे कहैं कबीर॥ २२ ॥

Kanchan Deeyaa Karan Ne, Draupadee Deeyaa Cheer.
Jo Deeyaa So Paaiyaa, Aise Kahain Kabir..22..

Kabir Saheb says that a charity made by someone never goes a waste, rather one gets in return according to the kind of charity he has made to a saint. Like, Karna, son of Kunti, made a charity of gold and Draupadi gave her Sari (and when the time came, she was provided an infinite length of Sari, by virtue of which the sanctity of her womanhood could be safeguarded). And so one,

as per the demand of time, should always make charities to those who rightly deserve it.

साधु आवत देखि के, मन में करै मरोर।
सो तो होसी चूहरा, बसै गांव की ओर॥ २३॥

Saadhu Aavat Dekhi Ke, Man Mein Karai Marore.
So To Hosee Chooharaa, Basai Gaanv Kee Oar..23..

One, who becomes unhappy to see a saint coming, i.e. one, who considers them a burden, will be born in his next birth as an untouchable or scavenger and shall have to live on the outskirts of his village. There he shall be deprived of coming in contact with saints and sages.

साधु आवत देखि कर, हंसी हमारी देह।
माथा का ग्रह ऊतरा, नैनन बढ़ा स्नेह॥ २४॥

Saadhu Aavat Dekhi Kar, Hansee Hamari Deh.
Maatha Kaa Grah Ootaraa, Nainan Barhaa Saneh..24..

If our hearts are filled with happiness to see saints coming, we must consider that the bad planetary effects on over lives have come to an end, i.e. their visit has made us prosperous and happy.

साधु आया पाहुना, मांगै चार रतन।
धुनी पानी साथरा, सरधा सेती अन॥ २५॥

Saadhu Aaaya Paahunaa, Maangai Chaar Ratan.
Dhunee Paanee Saathara, Sardhaa Setee An..25..

Saints come like guests and they ask their devotees for four gems only—Dhooni (fire lighted by a Hindu mendicant who sits near it and inhales the smoke), water, mattress and food offered with devotion (these are four necessary things from which the saints derive their sustenance. The devotees should make offerings to them with reverence).

साधु शब्द समुद्र है, जामें रतन भराय।
मन्द भाग मुट्ठी भरै, कंकर हाथ लगाय॥ २६॥

Saadhu Shabda Samudra Hai, Jaamein Ratan Bharaaye.
Manda Bhaag Muththi Bharai, Kankar Haath Lagaaye..26..

A saint is like an ocean of true knowledge, which is full of virtue-like gems. But the unfrotunate (ignorant) ones get a fistful of pebbles only when they come in contact with saints, i.e., they avail of nothing and keep themselves engaged in nitpicking only.

साधु मिले यह सब टलै, काल-जाल जम चोट।
शीश नवावत ढहि परै, अघ पापन के पोट॥ २७॥

Saadhu Mile Yeh Sab Talai, Kaal-Jaal Jam Choat.
Sheesh Navaavat Dhahi Parai, Agh Paapan Ke Poat..27..

Once one comes in contact with a saint, all his distresses related to worldly afflictions, like death etc come to an end, and bowing before a saint makes one atone for his sins, i.e., auspicious deeds begin revealing their impacts.

साधु बिरछ सतज्ञान फल, शीतल शब्द विचार।
जग में होते साधु नहिं, जर मरता संसार॥ २८॥

Saadhu Birachch Satgyan Phal, Sheetal Shabda Vichaar.
Jag Mein Hote Saadhu Nahin, Jar Marataa Sansaar..28..

A saint is like a tree which brings happiness and its fruit are the true knowledge, sweet words and thoughts yielded by it. It provides cool shade to everyone. Had there been no saints in the world, the whole of this world would have incinerated in the fire of ignorance, i.e. there would have been no signs of virtues in this world.

साधु भूखा भाव का, धन का भूखा नाहिं।
धन का भूखा जो फिरै, सो तो साधु नाहिं॥ २९॥

Saadhu Bhookhaa Bhaav Kaa, Dhan Kaa Bhookhaa Naahin.
Dhan Kaa Bhookhaa Jo Phirai, So To Saadhu Naahin..29..

The saints and sages have a great appetite for love, but have no appetite for wealth. And those who keep wandering about in order to assuage their hunger for wealth, are no saints, i.e. hunger for wealth and other worldly pleasures generated by delusion, troubles only those who are ignorant, and not those who are discerning saints.

साधु बड़े परमारथी, घन ज्यों बरसे आय।
तपन बुझावैं और की, अपनो पारस लाय॥ ३०॥

Saadhu Bare Paramaarathee, Ghan Jyon Barase Aaye.
Tapan Bujhaavain Aur Kee, Apano Paaras Laaye..30..

The saints are extremely benevolent. Like, the clouds gather and swell and then rain, and quench the thirst of others, in the same manner, the saints also quench the thirst of everyone's heart

by showering true knowledge on them and extend happiness and peace by their tender touch.

छाजन भोजन प्रीति सों, दीजै साधु बुलाय।
जीवत जस है जगत में, अन्त परम पद पाय॥ ३१ ॥

Chchaajan Bhojan Preeti Soan, Deejai Saadhu Bulaaye.
Jeevat Jas Hai Jagat Mein, Anta Param Pad Paaye..31..

Invite the saints and sages with respect and offer them things of requirement, like food and clothes with affection. By doing this you will lead a respectful life so long as you are alive, and at the end of your life, you shall attain salvation.

सरवर तरवर संत जन, और चौथा बरसे मेह।
परमारथ के कारने, चारों धारी देह॥ ३२ ॥

Sarvar Tarvar Sant Jan, Aur Chautha Barase Meh.
Parmaarath Ke Kaarane, Chaaron Dhaaree Deh..32..

Ponds, trees, saints and sages and the rains—all these four give a meaning to their existence by causing welfare to others. A pond is meant to quench the thirst of others, a tree gives cool shade, fruit, flowers and wood, a saint gives a meaning to the lives of others by imparting true knowledge to them, and the rains cause crops to grow and fill the world with greeneries.

बिरछा कबहुं न फल भखै, नदी न अंचवै नीर।
परमारथ के कारने, साधू धरा शरीर॥ ३३ ॥

Birachchaa Kabahun Na Phal Bhakhai, Nadee Na Anchavai Neer.
Parmaarath Ke Kaarane, Saadhoo Dharaa Shareer..33..

The trees never eat their fruit, a river never drinks its water, i.e. if a tree yields fruit, it is for others, the water of river, too, is for others only. In the same manner, the saints and sages take birth in order to cause welfare to others and not in order to cause benefit to their own selves.

सुख देवै दुख को हरै, दूर करै अपराध।
कहैं कबीर वह कब मिलै, परम स्नेही साध॥ ३४ ॥

Sukh Devai Dukh Ko Harai, Door Karai Aparaadh.
Kahain Kabir Vah Kab Milai, Param Sanehi Saadh..34..

Kabir Saheb says—When will it become possible to come across such saints and sages who bring happiness to the lives of others and remove their afflictions and vices, i.e., it is with great

difficulty that one comes in contact with such saints who are kind and forgiving.

जाति न पूछो साधु की, पूछि लीजिये ज्ञान।
मोल करो तरवार का, पड़ा रहन दो म्यान॥ ३५॥

Jaati Na Poochcho Saadhu Kee, Poochchi Leejiye Gyan.
Mole Karo Tarvaar Kaa, Paraa Rahan Do Myaan..35..

The saints and sages are above worldly relationships, caste and creed; and so, be not curious about these things in regard to them. One is advised to keep in sacred association with them and benefit oneself from their true knowledge; like, it is advisable to make a bargain in regard to purchase of a sword while buying it, but worrying about the price of its sheath is unnecessary.

हरि दरबारी साधु हैं, इन ते सब कुछ होय।
बेगि मिलावें राम को, इन्हें मिले जु कोय॥ ३६॥

Hari Darbaaree Saadhu Hain, In Te Sab Kuchch Hoye.
Begi Milaawain Ram Ko, Inhein Mile Ju Koye..36..

The saints and sages are courtiers at the court of God, and are capable of doing anything. Whoever comes and meets them with love as a true seeker, they create a link between them and God, i.e. the saints remain steadfast in their knowledge and are experienced in regard to self-realization. If someone makes an entreaty to them with devotion, they show them the path to self-realization.

कह अकाश को फेर है, कह धरती को तोल।
कहा साधु की जाति है, कह पारस का मोल॥ ३७॥

Kah Aakaash Ko Pher Hai, Kah Dharati Ko Toal.
Kahaa Saadhu Kee Jaati Hai, Kah Paaras Kaa Moal..37..

Tell—what is the measurement of the circumference of the sky; how much does the earth weigh; what is the caste of a saint and how much does a Parasmani (the philosopher's stone which is believed to convert a baser metal into gold by a mere touch) cost. What is stressed upon is that it is not possible to assess the value of all these things. And so, it is advisable that instead of wasting time in making assessments of these things, one should become a seeker of true knowledge.

साधुन की झुपड़ी भली, न साकट को गांव।
चन्दन की कुटकी भली, ना बबूल बनराव॥ ३८॥

Saadhun Kee Jhuparee Bhalee, Na Saakat Ko Gaanv.
Chandan Kee Kutakee Bhalee, Na Babool Banraav..38..

A saint's hut is much better than a village of an uninitiated one. A small piece of sandalwood is much better than the whole forest of acacia trees. What is stressed upon is that there will be a peaceful atmosphere in the hut of a saint, and one shall be able to benefit himself with true knowledge and also be able to practise spiritual life, whereas in the village of an uninitiated one there will only be disturbance all around, and one shall get only ignorance in his share.

हयबर गयबर सघन घन, छत्रपति की नारि।
तास पटतरा ना तुले, हरिजन की पनिहारि॥ ३९॥

Hayabar Gayabar Saghan Ghan, Chchatrapati Kee Naari.
Taas Patataraa Naa Tule, Harijan Kee Panihaari..39..

One may be a great queen having a large number of horses of high pedigree, cows and huge palaces and mansions, still she cannot be compared with those who are devoted servants of God, because wealth has no value as compared with service rendered under the inspiration of true knowledge.

क्यों नृपनारी निन्दिये, पनिहारी को मान।
वह मांग सवारे पीवहित, नित वह सुमिरे राम॥ ४०॥

Kyon Nirpnaaree Nindiye, Panihaaree Ko Maan.
Vah Maang Sawaare Peevhit, Nit Vah Sumire Ram..40..

Just think—why a queen of a king is subjected to scorns and the devotees of God, are praised. The simple reason is that a queen adorns herself for the king only whereas the devotees of Omnipresent God keep remembering Him only all the time.

तीरथ न्हाये एक फल, साधु मिले फल चार।
सतगुरु मिले अनेक फल, कहैं कबीर विचार॥ ४१॥

Teerath Nhaayaa Aik Phal, Saadhu Mile Phal Chaar.
Satguru Mile Anek Phal, Kahain Kabir Vichaar..41..

Bathing in holy water is fruitful in only one way, i.e. the body becomes pure, but coming in contact with saints and sages

is fruitful in four ways, i.e. one accomplishes Dharma, Artha, Kaama, Moksha. Kabir Saheb ponders upon it and says—'coming in contact with a Sadguru yields many more fruitful results.'

जा सुख को मुनिवर रटैं, सुर नर करैं विलाप।
सो सुख सहजै पाइया, सन्तों संगति आप॥ ४२॥

Jaa Sukh Ko Munivar Ratain, Sur Nar Karain Vilaap.
So Sukh Sahajai Paaiyaa, Santon Sangati Aap..42..

The delight and peace for which the saints keep repeating the name of God, for which the gods and human beings keep weeping and, remain restless, can be achieved without any difficulty in the company of saints, i.e. you need not wander about in search of these.

कबीर शीतल जल नहीं, हिम ना शीतल होय।
कबीर शीतल सन्त जन, राम सनेही सोय॥ ४३॥

Kabir Sheetal Jal Nahin, Him Naa Sheetal Hoye.
Kabir Sheetal Sant Jan, Ram Sanehee Soye..43..

The coolness of the natural lives of saints cannot be compared with the low temperature of water and ice, because they are great devotees of God, and so they become cool and pure automatically.

संत मिले जनि बीछरो, बिछरो यह मम प्रान।
शब्द सनेही ना मिले, प्राण देह में आन॥ ४४॥

Sant Mile Jani Beechcharo, Bichcharo Yeh Mam Praan.
Shabda Sanehee Naa Mile, Praan Deh Mein Aan..44..

One should definitely pay visit to saints and sages, even if it is at the cost of being subjected to separation from others, or it is at the cost of one's life, because it is with great difficulty that one comes across the saints who are lovers of true knowledge, whereas dying would mean leaving the body which can be had again in the next birth, and so, dying hardly matters.

कोटि-कोटि तीरथ करै, कोटि-कोटि करु धाम।
जब लग साधु न सेवई, तब लग काचा काम॥ ४५॥

Koti-Koti Teerath Karai, Koti-Koti Karu Dhaam.
Jab Lag Saadhu Na Sewayee, Tab Lag Kaachaa Kam..45..

You may make millions of pilgrimages and take holy baths, and may visit millions of sacred places, but neither your mind will become clean nor will your heart attain peace. All you do is

a waste until you render your services to saints and sages, i.e. you will not attain ultimate fulfilment of life without offering your services to saints.

साधु ऐसा चाहिए, दुखै दुखावै नाहिं।
पान फूल छेड़े नहीं, बसै बगीचा माहि॥ ४६॥

Saadhu Aisa Chaahiye, Dukhai Dukhaavai Naahin.
Paan Phool Chchere Nahin, Basai Bageechaa Maahi..46..

The life of a saint should be such that neither he should be hurt from the behaviour of others nor should he hurt others from his own behaviour. Like, someone living in a garden does not touch its flowers and leaves, in the same manner, a saint, too, while living with others, should not bother them.

साधु जन सब में रमैं, दुख न काहू देहि।
अपने मत गाढ़ा रहै, साधुन का मत येहि॥ ४७॥

Saadhu Jan Sab Mein Ramain, Dukh Na Kaahoo Dehi.
Apane Mat Gaarha Rahai, Saadhun Kaa Mat Yehi..47..

The saints and sages live in every kind of human society. No matter what kind of person one is, but they never cause distress to anyone. They always display firmness in their tenets of faith i.e. they never deviate under any circumstances. This is the faith of true saints.

साधु भौंरा जग कली, निश दिन फिरै उदास।
टुक टुक तहां बिलंबिया, जहं शीतल शब्द निवास॥ ४८॥

Saadhu Bhunwaraa Jag Kalee, Nish Din Phirai Udaas.
Tuk Tuk Tahaan Bilambiyaa, Janh Sheetal Shabada Nivaas..48..

The saints, in the form of large black bees, keep moving around the bud and flower-like world with total indifference, i.e., they are not attached to anyone. They halt at places and shower their affection only where the atmosphere for congenial company and discussing true knowledge is suitable and beautiful.

साधु कहावन कठिन है, ज्यों खांड़े की धार।
डगमगाय तो गिर पड़े, निहचल उतरे पार॥ ४९॥

Saadhu Kahaawan Kathin Hai, Jyon Khaande Kee Dhaar.
Dagmagaaye To Gir Pare, Nihachal Utare Paar..49..

It may be easy to become a person of importance in the world, but becoming a saint is extremely difficult. Being a saint is like

walking on the blade of a sword; a little of imbalance would cause him to deviate from his saintliness, and one who remains unmoved, i.e. one who would remain firm to his tenets of faith, will cross the ocean-like world.

साधु कहावन कठिन है, लम्बा पेड़ खजूर।
चढ़ै तो चाखे प्रेम रस, गिरै तो चकनाचूर॥ ५०॥

Saadhu Kahaavan Kathin Hai, Lamba Per Khajoor.
Charhai To Chaakhe Prem Ras, Girai To Chakanaachoor..50..

Becoming a saint is indeed extremely difficult. It can be likened to a tall palm tree. If one succeeds climbing it, i.e. if one becomes successful in his endeavour of leading a spiritual life, one will get the juice of love, and one losing his balance, will fall and get pulverized. Thus, one will neither be acceptable to the community of saints nor will he be acceptable to the human society.

साधु चाल जु चालई, साधु कहावै सोय।
बिन साधन तो सुधि नहीं, साधु कहां ते होय॥ ५१॥

Saadhu Chaal Ju Chaalayee, Saadhu Kahavai Soye.
Bin Saadhan To Sudhi Nahin, Saadhu Kahaan Te Hoye..51..

Being called a saint or becoming a saint is difficult. Only he, who behaves like a saint, deserves to be called a saint. Without practising spirituality, one cannot lead a spiritual life, i.e. the mind and sensory organs are not within one's control. And if a person, because of these impediments, cannot meditate and sing in praise of God, how will it be possible for him to become a saint.

साधु सोई जानिये, चलै साधु की चाल।
परमारथ करता रहै, बोलै बचन रसाल॥ ५२॥

Saadhu Soyee Jaaniye, Chalai Saadhu Kee Chaal.
Paramaarath Karataa Rahai, Bolai Bachan Rasaal..52..

Only he should be considered a saint who behaves like a saint, i.e. he should display sacredness in his behaviour, he should cause welfare to others and perform good deeds, he should be sweet-tongued; and in such behaviour lies the dignity of a saintly life.

साधु सती और सूरमा, राखा रहै न ओट।
माथा बांधि पताक सों, नेजा घालैं चोट॥५३॥

Saadhu Sati Aur Soorama, Raakha Rahai Na Oat.
Maathaa Baandhi Pataak Soan, Nejaa Ghaalain Choat..53..

A saint, a chaste woman and a valiant person, cannot be kept in a hiding, i.e. they always come to the forefront. They keep the flag of endeavour and deeds hoisted on their heads even if they are struck by a spear, and they never deviate from their path.

साधु सती औ सिंह को, ज्यों लंछन त्यों शोभ।
सिंह न मारे मेंढ़का, साधु न बांधे लोभ॥५४॥

Saadhu Satee Aou Singh Ko, Jyon Lanchchan Tyon Shoabh.
Singh Na Maare Medhakaa, Saadhu Na Baandhe Loabh..54..

The longer a saint, a lion and a chaste woman starve, the more it is a matter of pride for them; for, a lion would never hunt a frog and a saint, guided by the instincts of avarice, would never hoard money, i.e. all these three are firm in their determination.

साधु साधु सब एक हैं, जस अफीम का खेत।
कोई विवेकी लाल हैं, और सेत का सेत॥५५॥

Saadhu Saadhu Sab Aik Hain, Jas Apheem Kaa Khet.
Koyee Vivekee Laal Hain, Aur Set Kaa Set..55..

All the saints are alike, like the fields where opium is grown; but among the saints there are some who can be likened to 'ruby' i.e. they possess true knowledge and observe propriety of conduct, and the rest are those who are only clad in white robes and do not possess true knowledge.

साधु तो हीरा भया, न फूटै घन खाय।
न वह बिनसै कुम्भ ज्यों, ना वह आवै जाय॥५६॥

Saadhu To Heeraa Bhayaa, Na Phootai Ghan Khaaye.
Na Vah Binasai Kumbha Jyon, Na Vah Aavai Jaaye..56..

The saints and sages are like diamonds. Like, a diamond doesn't break even after being struck by a heavy hammer, in the same manner, the saints also remain indifferent under all adverse circumstances. The saints are not like raw pitchers which break when struck even lightly. This is the thing which liberates the saints from the life-and-death cycle.

साधु साधु सबहीं बड़े, अपनी अपनी ठौर।
शब्द विवेकी पारखी, ते माथे के मौर॥ ५७॥

Saadhu Saadhu Sabaheen Bare, Apani Apani Thour.
Shabda Vivekee Paarakhee, Te Maathe Ke Mour..57..

Saints are saints, each having his own status, i.e. the word 'saint' is symbolic of greatness, and so all the saints deserve to be revered. But those saints, who are acquainted with true knowledge and who have attained self-realization, are above the rest, i.e. saints having accomplished sacrifice, conscience and renunciation, adorn the surrounding in the eyes of everyone.

साधु ऐसा चाहिए, जाके ज्ञान विवेक।
बाहर मिलते सों मिलें, अन्तर सबसों एक॥ ५८॥

Saadhu Aisa Chaahiye, Jaake Jnaan Vivek
Baahar Milate Soan Milein, Antar Sabsoan Aik..58..

A saint should have accomplished true knowledge and should be driven purely by his conscience. He should behave in accordance with these. Outwardly they should meet their devotees in accordance with their accomplishments and inwardly they should have equal love and benevolence for everyone.

सदा कृपालु दुख परिहरन, बैर भाव नहिं दोय।
छिमा ज्ञान सत भाखही, हिंसा रहित जु होय॥ ५९॥

Sadaa Kripaalu Dukh Pariharan, Bair Bhaav Nahin Doye.
Chchimaa Gyan Sat-Bhaakhahee, Hinsa Rahit Ju Hoye..59..

The saints are always benevolent and cause relief from afflictions. Neither they are attached to anyone nor are they averse to anyone; they are above these things. They are forgiving; they possess true knowledge and are truthful. Violence is not their trait; they are non-violent.

दुख सुख एक समान है, हरष शोक नहिं व्याप।
उपकारी निहकामता, उपजै छोह न ताप॥ ६०॥

Dukh Sukh Aik Samaan Hia, Harash Shoke Nahin Vyaap.
Upkaari Nihkaamataa, Upajai Chchoh Na Taap..60..

For saints and sages, happiness and sorrow are one and the same thing, i.e. they remain indifferent under all circumstances. They always cause welfare to others and remain selfless in their attitude. They are never struck by anger, they have no complex;

jealousy is not a thing that would find place in their hearts, i.e., they are quiet at heart and their minds are pure.

सदा रहै संतोष में, धरम आप दृढ़ धार।
आश एक गुरुदेव की, और न चित्त विचार॥ ६१॥

**Sadaa Rahai Santosh Mein, Dharam Aap Drirh Dhaar.
Aash Aik Gurudev Kee, Aur Na Chitta Vichaar..61..**

The minds of the saints are not unsteady, they are always content with what they have and are firm in the performance of their duties. They depend solely on their Guru and the worldly base thoughts do not take place in their hearts.

सावधान औ शीलता, सदा प्रफुल्लित गात।
निर्विकार गम्भीर मत, धीरज दया बसात॥ ६२॥

**Saawadhaan Aur Sheelata, Sadaa Prafullit Gaat.
Nirvikaar Gambheer Mat, Dheeraj Daya Basaat..62..**

The saints remain always conscious and alert and, maintaining humility, they remain always happy. They are free from all kinds of vices, they are as sober as Sindhu river and they maintain their tenets of faith. They have permanent virtues like patience, courage and benevolence.

निर्बैरी निहकामता, स्वामी सेती नेह।
विषया सो न्यारा रहे, साधुन का मत येह॥ ६३॥

**Nirberee Nihakaamataa, Swaamy Setee Neh.
Vishayaa So Nyaara Rahe, Saadhun Kaa Mat Yeh..63..**

The saints never indulge in quarrels with anyone, i.e. they are not averse to anyone, and they do not have any worldly desires as well. They are attached to their Sadguru only. They always keep themselves away from the pleasures of all the five sensory organs. This is the tenet of faith of saints.

मानपमान न चित्त धरै, औरन को सनमान।
जो कोई आशा करै, उपदेशै तेहि ज्ञान॥ ६४॥

**Maanapamaan Na Chitta Dharai, Auran Ko Sanmaan.
Jo Koyee Aashaa Karai, Upadeshai Tehi Gyan..64..**

The saints, whether honoured or dishonoured, do not get bothered, i.e. they remain indifferent under all circumstances and respect others. They impart true knowledge to those who are true seekers.

शीलवन्त दृढ़ ज्ञान मत, अति उदार चित होय।
लज्जावान अति निछलता, कोमल हिरदा सोय॥ ६५॥

Sheelvant Drirha Gyan Mat, Ati Udaar Chit Hoye.
Lajjaavaan Ati Nichchalataa Komal Hirdaa Soye..65..

The saints are humble and they display firm belief in true knowledge (self-realization). They are very kind at heart. They keep themselves away from vices and cunningness and are kind at heart.

इन्द्रिय मन निग्रह करन, हिरदा कोमल होय।
सदा शुद्ध आचार में, रह विचार में सोय॥ ६६॥

Indriya Man Nigrah Karan, Hiradaa Komal Hoye.
Sadaa Shuddha Aachar Mein, Rah Vichaar Mein Soye..66..

The saints exercise total control over their sensory organs and live abstemiously while maintaining firmness in their sacredness. They are very soft at heart and immaculate in their behaviour. In the same manner their thoughts are also pure, i.e. they display their holiness through heart, voice and deeds.

और देव नहिं चित्त बसै, मन गुरु चरण बसाय।
स्वल्पाहार भोजन करु, तृष्णा दूर पराय॥ ६७॥

Aur Dev Nahin Chitta Basai, Man Guru Charan Basaaye.
Swalpaahaar Bhojan Karu, Trishnaa Door Paraaye..67..

The saints and sages have no idols of any gods and goddesses in their hearts; they meditate on the lotus feet of their Sadguru Maharaj only. They eat very little; almost to the extent of the bare minimum necessity, and keep themselves away from all kinds of worldly allurements.

षड़ विकार यह देह के, तिनको चित्त न लाय।
शोक मोह प्यासीह छुधा, जरा मृत्यु नशि जाय॥ ६८॥

Shad Vikaar Yah Deh Ke, Tinako Chitta Na Laaye.
Shoke Moah Pyaaseeh Chchudhaa, Jaraa Mrityu Nishi Jaaye..68..

The vices of this body are sorrow, attachment, thirst, hunger, old age, death. But the saints, knowing that one, who is born, has to accept the truth of the body, are never bothered.

जौन चाल संसार की, तौन साधु को नाहिं।
डिंभ चाल करनी करै, साधु कहो मत ताहि॥ ६९॥

Jaun Chaal Sansaar Kee, Taun Saadhu Ko Naahin.
Dimbha Chaal Karanee Karai, Saadhu Kaho Mat Taahi..69..

The behaviour of saints is not similar to the behaviour of the worldly people. Those who display wickedness through their words and deeds, i.e. who are different outwardly from what they are inwardly, should not be considered saintly.

कोई आवै भाव लै, कोई अभाव ले आव।
साधु दोऊ को पोषते, भाव न गिनै अभाव॥ ७०॥

Koyee Aaavai Bhaav Lai, Koyee Abhaav Le Aav.
Saadhu Dou Ko Poshate, Bhaav Na Ginai Abhaav..70..

Some come to pay visits to saints with reverence and faith and some come empty-handed, just like that. But true saints are not bothered by these things; they take care of both the kinds of people. They are neither moved by some one's affections nor by someone's aversions. They are benevolent to everyone alike.

रक्त छाड़ि पय को गहै, ज्यौरे गऊ का बच्छ।
औगुण छांड़ै गुण गहै, ऐसा साधु लच्छ॥ ७१॥

Rakta Chchari Paya Ko Gahai, Jyoure Gau Ka Bachcha.
Ougun Chchanai Gun Gahai, Aisaa Saadhu Lachcha..71..

A calf sucks milk only from the udder of the cow and not its blood. Saints too behave in the same manner; they, ignoring the vices of others, concentrate on their virtues only. The saints believe in this theory.

सन्त न छाड़ै सन्तता, कोटिक मिलै असन्त।
मलय भुवंगम बेधिया, शीतलता न तजन्त॥ ७२॥

Santa Na Chcharai Santataa, Kotik Milai Asanta.
Malaya Bhuvangam Bedhiyaa, Sheetalataa Na Tajanta..72..

A saint may come in contact with millions of unsaintly human beings, but he will never go beyond the norms of propriety of conduct. Many poisonous snakes remain stuck to sandalwood trees, but these trees never shun their coolness.

कमल पत्र हैं साधु जन, बसै जगत के माहिं।
बालक केरि धाय ज्यों, अपना जानत नाहिं॥ ७३॥

Kamal Patra Hain Saadhu Jan, Basain Jagat Ke Maahin.
Baalak Keri Dhaaye Jyon, Apanaa Jaanat Naahin..73..

The saints live in this ocean-like world like the lotus leaves,

i.e. the lotus leaves grow in mud and water and yet these never touch the surface of mud and water; in the same manner, the saints, too, despite living in this world, are not attached to it. This can be likened to a nurse who, despite taking care of a child, knows that the child does not belong to her.

बहता पानी निरमला, बन्धा गन्दा होय।
साधु जन रमता भला, दाग न लागै कोय॥ ७४॥

Bahataa Paanee Nirmalaa, Bandhaa Gandaa Hoye.
Saadhu Jan Ramataa Bhalaa, Daag Na Laagai Koye..74..

The flowing water is always clean, and stagnant water gets contaminated. In the same manner, a wandering saint keeps himself clean; no vices can touch him. He remains detached.

बंधा पानी निरमला, जो टुक गहिरा होय।
साधु जन बैठा भला, जो कुछ साधन होय॥ ७५॥

Bandhaa Paanee Nirmalaa, Jo Tuk Gahiraa Hoye.
Sadhu Jan Baithaa Bhalaa, Jo Kuchch Saadhan Hoye..75..

The stagnant water can also be clean provided it is deep. In the same manner, the saints, who are stationary, can also be good, provided there is some depth, i.e. they practise spiritual life, they sit in meditation and sing in praise of God.

ढोल दमामा गड़फड़ी, सहनाई औ तूर।
तीनों निकसि न बाहुरैं, साधु सती औ शूर॥ ७६॥

Dhoal Damaamaa Garafaree, Sahanayee Auo Toor.
Teenon Nikasi Na Baahurain, Saadhu Satee Auo Shoor..76..

Like, sounds emitted by a drum, a tom-tom, a cymbal, a clarion and a trumpet can never return to its source, in the same manner, saints, chaste women and valiant warriors never retreat from the paths they have firmly trodden on, i.e. a saint never goes beyond the norms of propriety of conduct, a chaste woman self-immolates herself with her dead husband and a valiant warrior never retreats from the battlefield.

तूटै बरत अकास सों, कौन सकत है झेल।
साधु सती औ सूर का, अनी ऊपर का खेल॥ ७७॥

Tootai Barat Akaas Soan, Kaun Sakat Hai Jhail.
Saadhu Satee Auo Soor Ka, Anee Oopar Kaa Khel..77..

Who can control the situation if the rope of a funambulist, tied to bamboo poles, snaps in the air. No one! In the same manner the lives of saints, chaste women and valiant warriors are also just as critical, i.e. they are firmly determined to lead such a tough life that no ordinary person can even think of it.

उड़गण और सुधाकरा, बसत नीर के संग।
यों साधु संसार में, कबीर पड़त न फंद॥ ७८॥

Uragana Aur Sudhaakaraa, Basat Neer Ke Sanga.
You Saadhu Sansaar Mein, Kabeer Parat Na Phand..78..

The reflections of moon and stars twinkle in the river; there are fish also in it, but the moon and stars don't get caught in the net of the fisherman along with the fish. In the same manner the saints, despite living in this world, don't get caught in the pleasures of worldly affairs.

हांसी खेल हराम है, जो जन रमते राम।
माया मन्दिर इस्तरी, नहिं साधु का काम॥ ७९॥

Haansee Khel Haraam Hai, Jo Jan Ramate Ram.
Maaya Mandir Istaree, Nahin Saadhu Kaa Kaam..79..

Those, who keep contemplating God, i.e. those who, keeping themselves stable in the true knowledge of self, remain engrossed in meditation and singing in praise of God, shun the pleasures of the world. In the same manner, the saints keep no connection with the worldly delusions and attachments, palaces and temples that please the heart, and women who give rise to carnal desires.

जौन भाव ऊपर रहै, भितर बसावै सोय।
भीतर और न बसावई, ऊपर और न होय॥ ८०॥

Jaun Bhaav Ooopar Rahai, Bhitar Basaavai Soye.
Bheetar Aur Na Basaavai, Oopar Aur Na Hoye..80..

According to the maxim "Practise what you preach", the saints should be inwardly what they are outwardly, i.e. the true knowledge imparted, should come from within in its truest form. What one says should not be different from what one feels.

सब वन तो चन्दन नहीं, शूरा के दल नाहिं।
सब समुद्र मोती नहीं, यों साधु जग माहिं॥ ८१॥

Sab Van To Chandan Nahin, Shoora Ke Dal Naahin.
Sab Samudra Motee Nahin, Youn Saadhu Jag Maahin..81..

All forests are not sandalwood forests, all teams are not the teams of valiant warriors and, in the same manner, the entire sea is not filled with pearls. The same thing can be said about the saints also; there are very few saints in the world who are conscience-driven, who practise spirituality in true sense and are detached totally, i.e. this world is full of ordinary beings but there is a dearth of valuable and virtuous beings.

कबीर हमारा कोई नहिं, हम काहू के नाहिं।
पारै पहुंची नाव ज्यौं, मिलिके बिछुरी जाहिं॥ ८२॥

Kabir Hamaaraa Koyee Nahin, Ham Kaahoo Ke Naahin.
Paarai Pahunchee Naav Jyuon, Milike Bichchure Jaahin..82..

Kabir Saheb says—'Here there is none who is mine, nor is there anyone to whom I belong, i.e. having attachment to someone is useless. Like, those who climb into a boat, go across the river and then separate from each other; we, too, come in this world, meet each other, and then a time comes when we separate from each other.'

आजकल के लोग हैं, मिलिके बिछुरी जांहि।
लाहा कारण आपने, सोगंद रामकि खांहि॥ ८३॥

Aajkal Ke Log Hain, Milike Bichchjuree Jaanhi.
Laaha kaaran Aapane, Sognad Ram Kee Khaanhi..83..

It is for sure that people of today will separate from each other tomorrow; if there is any relationship among them, it is based entirely on self-interests. They unnecessarily swear their relations in the name of Rama (i.e. it is their ignorance to think that they will remain in the world for ever).

जूआ चोरी मुखबिरी, ब्याज बिरानी नारि।
जो चाहे दीदार को, इतनी वस्तु निवारि॥ ८४॥

Jooaa Choree Mukhabiri, Byaaj Biraanee Naari.
Jo Chaahe Deedaar Ko, Itanee Vastu Niwaari..84..

Gambling, thievery, acting as an informer, charging extra interest on the money lent, and falling in love with a woman who is someone else's wife, are all great vices. On must seek riddance from all these vices if he wishes to have self-realization.

संत समागम परम सुख, जान अल्प सुख और।
मान सरोवर हंस है, बगुला ठौरे ठौर॥ ८५॥

Sant Samaagam Param Sukh, Jaan Alpa Sukh Aur.
Maan Sarovar Hansa Hai, Bagulaa Thoure Thour..85..

It is a bliss to have the sacred company of saints; all the other pleasures of the mortal world are negligible comparatively. Swans can be seen always in the Mansarovar (a large lake in the north of the Himalayas) only , and the herons can be seen here and there and anywhere, i.e. the saints can be found in the pond of true knowledge only, which in other words can be defined as sacred company of saints.

सन्त मिले सुख उपजै, दुष्ट मिले दुख होय।
सेवा कीजै सन्त की, जनम कृतारथ होय॥ ८६॥

Sant Mile Sukh Upajai, Dushta Mile Dukh Hoye.
Sevaa Keejai Sant Kee, Janam Kritaarath Hoye..86..

Coming in contact with saints brings happiness and joy, and coming in contact with the wicked ones brings sorrow. And so its is advisable to render one's services to saints and this will give a true meaning to one's life, i.e. one should avoid the company of the wicked ones and join the sacred company of the saints only.

संगत कीजै साधु की, कभी न निष्फल होय।
लोहा पारस परस ते, सो भी कंचन होय॥ ८७॥

Sangat Keejai Saadhu Kee, Kabhi Na Nishphal Hoye.
Loha Paaraas Paras Te, So Bhee Kanchan Hoye..87..

Keep yourself in the company of saints and sages, and it will never prove to be abortive; this is a proven fact. Like a Parasmani (the philosopher's stone which is believed to convert a baser metal into gold by a mere touch) is capable of converting a piece of iron into gold, in the same manner the wicked people, after coming in contact with the saints, get rid of their vices and become virtuous.

सो दिन गया अकाज में, संगत भई न संत।
प्रेम बिना पशु जीवना, भाव बिना भटकंत॥ ८८॥

So Din Gayaa Akaaj Mein, Sangat Bhayee Na Sant.
Prem Binaa Pashu Jeevanaa, Bhaav Binaa Bhatakant..88..

The day, on which one could not enjoy the sacred company of saints or could not come in contact with any saint, should be considered a waste. A life without love is like the life of an animal, i.e., animals restrict their lives to the extent of assuaging their hunger only (they do not know what love is); they are unacquainted with devotion and faith. In other words, a life without love, devotion and faith is meaningless.

दया गरीबी बन्दगी, समता शील सुभाव।
ये ते लक्षण साधु के, कहैं कबीर सद्भाव॥ ८९॥

Dayaa Gareebee Bandagee, Samataa Sheel Subhaav.
Ye Te Lakshan Saadhu Ke, Kahain Kabir Sadbhav..89..

Kabir Saheb speaks with amiability and says—'Benevolence, humility, service, equality, propriety of conduct and truthfulness are the characteristic marks of saints. It is because of these virtues that the saints become an abode of happiness, and are revered all around.'

आशा तजि माया तजै, मोह तजै अरु मान।
हरष शोक निन्दा तजै, कहैं कबीर संत जान॥ ९०॥

Aashaa Taji Maayaa Tajai, Moah Tajai Aru Maan.
Harash Shoak Nindaa Tajai, Kahain Kabir Sant Jaan..90..

Kabir Saheb says that only those should be considered saints who have rid themselves of all expectations, who have rid themselves of delusions and attachment, and having rid themselves of honour and dishonour they have become indifferent. Neither they become too happy to get something nor do they become sad to lose it. Keeping themselves at a distance from casting aspersions on others and being jealous of others, they remain indifferent under all circumstances.

आसन तो एकान्त करैं, कामिनी संगत दूर।
शीतल संत शिरोमनी, उनका ऐसा नूर॥ ९१॥

Aasan To Ekaant Karain, Kaamine Sangat Door.
Sheetal Sant Shiromanee, Unaka Aisa Noor..91..

The saints practise Asana (Yogasana) in isolation and keep themselves away from the company of women, i.e. they are above carnal desires. The nature of saints carries such divine light that they are revered and adored by everyone.

यह कलियुग आयो अबै, साधु न मानै कोय।
कामी क्रोधी मसखरा, तिनकी पूजा होय॥ ९२॥

Yah Kaliyug Aayo abai, Saadhu Na Maanai Koye.
Kaamee Krodhee Masakharaa, Tinakee Pooja Hoye..92..

The time is so bad now that sin and sanctimony have a greater say. No one cares for true saints and sages. Those who give way to carnal appetite, those who are hot-tempered and are unsteady and sanctimonious, are being worshipped, i.e. the saints, with righteousness as their trait, have lost their identity.

साधु दरश को जाइये, जेता धरिये पांव।
डग डग पै असमेध जग, कहैं कबीर समुझाय॥ ९३॥

Saadhu Darash Ko Jaaiye, Jeta Dhariye Paanv.
Dag Dag Pe Asamedh Jag, Kahain Kabir Samujhaaye..93..

Kabir Saheb says—'Go and pay visits to saints and every step in this errand will fetch you the results of auspicious deeds of Ashwamedha Yajna,' i.e. the more number of steps you take in paying visits to saints, the more blissful your life will become.

साधू दरशन महाफल, कोटि यज्ञ फल लेह।
इक मन्दिर को का पड़ी, नगर शुद्ध करि लेह॥ ९४॥

Saadhu Darashan Mahaaphal, Koti Yajna Phal Leh.
Ik Mandir Ko Kaa Paree, Nagar Shuddhi Kari Leh..94..

Paying visits to saints and sages yields great results. It is considered equal to having performed millions of Yajnas. What to talk of a temple, the entire town becomes pure as a result of the visits paid by the saints, i.e. the sacred company of saints and true knowledge imparted by them, cleans the impurities of everyone.

कुलवंता कोटिक मिले, पंडित कोटि पचीस।
सुपच भक्त की पनहि में, तुलै न काहू शीश॥ ९५॥

Kulvantaa Kotik Mile, Pandit Koti Pachees.
Supach Bhakta Kee Panahi Mein, Tulai Na Kaahoo Sheesh..95..

One may come in contact with millions of those who boast of their high lineage, or two hundred and fifty million scholars who are men of erudition and have knowledge of all the treatises, but it hardly matters. But even if a devotee is simply a scavenger, his shoe holds a higher status than someone's head, i.e. high lineage which affords someone the highest status.

सन्त मता गजराज का, चाले बन्धन छोड़।
जग कुत्ता पीछै फिरै, सुनै न वाका सोर॥ ९६॥

Santa Mataa Gajaraaj Kaa, Chaale Bandhan Chchoar.
Jag Kutta Peechchai Phirai, Sunai Na Vaakaa Soar..96..

The tenets of faith of saints are like that of the nature of elephants, which, ridding themselves of all the shackles, move freely. Like, the dogs keep barking at elephants and the elephants do not care for their barking, in the same manner, the saints also remain firm in their tenets of faith, not caring for the onslaughts of the worldly human beings.

आज काल दिन पांच में, बरस पांच जुग पंच।
जब तब साधू तारसी, और सकल परपंच॥ ९७॥

Aaj Kaal Din Paanch Mein, Baras Paanch Jug Panch.
Jab Tab Saadhoo Taarasi, Aur Sakal Parpanch..97..

Today or tomorrow, in five days, five years or in five Yugas, it is only saints who would be able to cross the ocean-like world. And the rest in this world are imaginary beliefs or false worldly affairs, i.e. it is only saints who are capable of bringing ultimate fulfilment of life to everyone.

साधु ऐसा चाहिए, जाका पूरा मंग।
विपत्ति पड़ै छाड़ै नहीं, चढ़ै चौगुना रंग॥ ९८॥

Saadhu Aisa Chaahiye, Jaakaa Poora Mang.
Vipatti Parai Chcharai Naheen, Charhai Chaugunaa Rang..98..

A saint should be such who is fully content i.e. he should not be unstable and infirm. No matter how adverse circumstances he may have to undergo, he should he able to stick firmly to his tenets of faith; rather the firmness of his determination should become four times as much.

साधु बिहंगम सुरसरी, चले बिहंगम चाल।
जो जो गलियां नीकसे, सो सो करे निहाल॥ ९९॥

Saadhu Bihangam Sursaree, Chale Bihangam Chaal.
Jo Jo Galiyaan Neekase, So So Kare Nihaal..99..

The saints and sages are like the divine river, Ganges, and they move freely. Like, the Ganges, in its course of flow, irrigates and satiates and moves, in the same manner, the saints too in their course of errand impart true knowledge and cause welfare to everyone..213..

Satyanam *Satyanam* *Satyanam*

7

GARB (AUSTERE GARB)

There are many specific differences in the conducts, behaviour and life style in the community of ordinary human beings and the community of saints and sages, and, most importantly, the difference is in the garbs of these too communities. Putting on austere garbs is symbolic of the porpriety of conduct and spiritual knowledge of the saints and sages. Ever since the ancient times the saints and sages of different communities have been putting on specific austere garbs in accordance with their customs and beliefs. Seeing such a person one may easily find out that the particular person in a particular austere garb is a saint and a great personage and may also guess the tenets of his belief. Seeing the austere garb of a saint, everyone rushes forward to render his service, salutations and worships to him. Apart from putting on austere garbs, the saints also wear some specific marks, like—growing their hair and beard or getting themselves tonsured completely, or wearing strings of beads round their necks and wrists, or wearing specific marks on their foreheads and carrying Kamandalas (earthen or wooden pots used by mendicants) in their hands. From head to foot, saints can be seen in different forms of sainthood.

And so, the austere garb of saints and sages is very important, because a Guru makes his disciple put on these austere garbs at the time of initiation. This austere garb represents preparedness for making sacrifices for others; it also represents conscience and attitude of renunciation and, is adorable. But it is a matter of great constraint that some sanctimonious beings, in order to serve their own ends, have cheated the reputation of austere garbs. Such so-

called and sanctimonious saints spread fanaticism and ignorance all around. This kind of act creates doubts in the minds of people, causes harm to religion, and irreligion begins to spread around. Faith of people begins shattering, not able to decide as to who is saintly and who is wicked. In this context Kabir Saheb has criticised the sanctimonious saints wearing austere garbs and has praised those saints who are truthful, knowledgeable and committed to spiritual life. And so, the seekers are advised to get themselves in the sacred company of saints only after making thorough inquiry about them.

SAAKHI

चाल बकुल की चलत हैं, बहुरि कहावै हंस।
ते मुक्ता कैसे चुंगे, पड़े काल के फंस॥ १ ॥

Chaal Bakul Kee Chalat Hain, Bahuri Kahaavai Hans.
Te Muktaa Kaise Chunge, Pare Kal Ke Phans..1..

How will those, who possess the traits of a heron and call themselves swans, peck the pearls of true knowledge? They will continue to remain in the life-and-death cycle, i.e. how will those, who are cunning, who do not live abstemiously, become saints possessing the traits of swans.

बाना पहिरे सिंह का, चलै भेड़ की चाल।
बोली बोले सियार की, कुत्ता खावै काल॥ २ ॥

Baanaa Pahire Sinha Kaa, Chalai Bher Kee Chaal.
Bolee Bole Siyaar Kee, Kutta Khaavai Kaal..2..

Those who, donned in the disguise of a lion, tread like sheep and howl like jackals, will definitely be torn into pieces and devoured by dogs, i.e. those, who are outwardly different from what they are inwardly, are sure to be thrashed by others.

माला तिलक लगाय के, भक्ति न आई हाथ।
दाढ़ी मूंछ मुंडाय के, चले दुनी के साथ॥ ३ ॥

Maalaa Tilak Lagaaye Ke, Bhakti Na Aayee Haath.
Daarhee Moonch Mundaaye Ke, Chale Dunee Ke Saath..3..

One may wear string of beads round his neck, or wear a mark on his forehead, but all these things won't generate devotion in his heart. He may have his moustache and beard shaven off

and, yet tread on the path of worldly human beings; but he will not be able to benefit himself, i.e. devotion is not something that would depend on the outwardly appearance of a person; it's rather like cheating ourselves. And so it is advisable to exercise restraint on one's mind.

तन को जोगी सब करै, मन को करै न कोय।
सहजै सब सिधि पाइये, जो मन जोगी होय॥ ४॥

Tan Ko Jogee Sab Karai, Man Ko Karai Na Koye.
Sahajai Sab Sidhi Paaiye, Jo Man Jogi Hoye..4..

Everyone, wearing an austere garb, gives an appearance of a saint to his body, but no one becomes saintly from within. If one makes a saint of himself from within, he will very easily attain all the achievements, i.e. he will achieve the ultimate fulfilment of his life.

मन मैला तन ऊजरा, बगुला कपटी अंग।
तासों तो कौवा भला, तन मन एकहि अंग॥ ५॥

Man Mailaa Tan Oojara, Bagulaa Kapatee Anga.
Taason To Kauvaa Bhalaa, Tan Man Ekahi Anga..5..

A crow having a black heart and a black body is better than those who are cunning like herons having black hearts and fair complexioned bodies, i.e. those, who are outwardly different from what they are inwardly, are more dangerous.

जो मानुष गृह धर्म युत, राखै शील विचार।
गुरुमुख बानी साधु संग, मन वच सेवा सार॥ ६॥

Jo Maanush Griha Dharma Yut, Raakhai Sheel Vichaar.
Gurumukh Baanee Saadhu Sanga, Man Vach Sevaa Saar..6..

A person who is running a family and observes all proprieties of conduct, and who practises true knowledge imparted by his Guru, who keeps himself in the sacred company of saints and serves them through his heart, words and deeds, is very fortunate, i.e. his life is considered meaningful.

गिरही सेवै साधु को, भाव भक्ति आनन्द।
कहैं कबीर बैरागी को, निरबानी निरदुन्द॥ ७॥

Girahee Sevai Saadhu Ko, Bhaav Bhakti Aanand.
Kahain Kabir Bairagee Ko, Nirbaane Nirdund..7..

It is the duty of a person, running a family, to render his

services to saints and sages and he should, keeping himself firmly stable in devotional love, live enjoying the blissfulness of life. Kabir Saheb says that it is the duty of a saint, who has renounced the world, to keep himself away from the worldly affairs and be above happiness and sorrow.

शब्द बिचारे पथ चलै, ज्ञान गली दे पांव।
क्या रमता क्या बैठता, क्या गृह कंदला छांव॥ ८॥

Shabda Bichaare Patha Chalai, Gyan Galee De Paanv.
Kyaa Ramataa Kyaa Baithataa, Kyaa Grih Kandalaa Chchaanv..8..

One should keep moving on the right path keeping in view the decisive words of true knowledge and his every step should be based on true knowledge only, and thus, even if he keeps wandering about or remains sitting in a place, or lives in a hermitage or in a cave or places himself under the shade of a tree or bushes, it will make no difference, i.e. one, practising spirituality in all sincerity, may chose any abode, it won't make any difference.

कवि तो कोटिक कोटि हैं, सिर के मूड़े कोट।
मन के मूड़े देखि करि, ता संग लीजै ओट॥ ९॥

Kavi To Kotik Koti Hain, Sir Ke Moore Koat.
Man Ke More Dekhi Kar, Taa Sang Leejai Oat..9..

There are millions of poets composing poems, there are millions of those who keep wandering about, having gotten themselves tonsured, but one should go in the shelter of those saints and sages, and Sadguru who are capable of exercising complete control over themselves.

माला तिलक तो भेष है, राम भक्ति कछु और।
कहैं कबीर जिन पहिरिया, पांचों राखै ठौर॥ १०॥

Maala Tilak To Bhesh Hai, Ram Bhakti Kachchu Aur.
Kahain Kabir Jin Pahiriyaa, Panchon Raakhai Thour..10..

Wearing a string of beads round one's neck, marking one's forehead with an emblem of his sect, are like giving an outwardly appearance to one's physical body. But having true devotion in Rama is something entirely different and is an inner secret. Kabir Saheb says—'One, who observes the truth, is able to exercise complete control over all the five sensory organs, i.e. he liberates himself from the enjoyments of worldly pleasures.'

बोली ठोली मसखरी, हंसी खेल हराम।
मद माया औ इस्तरी, नहिं सन्तन के काम॥ ११॥

Bolee Tholee Masakharee, Hansee Khel Haraam.
Mad Maayaa Aou Istaree, Nahin Santan Ke Kaam..11..

Talking nonsense, cutting jokes, non-serious attitude towards life, ego, worldly delusions and enjoying company of women, are things which do not suit the temperament of saints, i.e. these are such vices which lead a human being to his downfall only. And so, keeping in view of this one must seek riddance from such vices.

बैरागी बिरकत भला, गिरही चित्त उदार।
दोऊ चूकि खाली पड़े, ताको वार न पार॥ १२॥

Bairaagee Birkat Bhalaa, Girahee Chitta Udaar.
Dou Chooki Khaalee Pare, Taako Vaar Na Paar..12..

A saint should be a recluse and should have renounced the world, and a person, running a family, should be kind-hearted and should offer his services to saints humbly. Both, if they deviate from their paths, will remain wandering about empty-handed and shall not be able to attain the ultimate fulfilment of their lives.

घर में रहै तो भक्ति करु, नातर करु बैराग।
बैरागी बन्धन करै, ताका बड़ा अभाग॥ १३॥

Ghar Mein Rahai To Bhakti Karu, Naatar Karu Bairaag.
Bairaagee Bandhan Karai, Taakaa Baraa Abhaag..13..

If one is leading a family life, he should offer his devotional services to saints and his Sadguru, or else, renouncing his family life, he should become a recluse. But once, having renounced the worldly life, if he returns to the same kind of worldly life again, it would be considered very unfortunate for him. And so it is advisable that one who is leading a family life, and one who has renounced the world, both, should observe their duties in all truthfulness..226...

Satyanam *Satyanam* *Satyanam*

8

ALMS

Mental weakness and total ignorance are the two reasons behind the tendency of begging. Begging, ignoring one's duty to work and earn, and ignoring the importance of hard work and endeavour, is considered repugnant and cowardly. A beggar is considered indigent and a good-for-nothing everywhere. In some places a beggar may be subjected to deep insults. And so, begging is a thing which, in everyone's eyes, is an extremely base deed and demands abandonment. Probably it will not be correct to come out with criticism for those who are physically challenged (handicapped), helpless, or have no one to render support to them, or are subjected to various kinds of harsh and adverse circumstances; but it is most shameful for those who are endowed with perfect health, who have a family and yet they are begging to manage their bread and butter. This kind of beggars, donned in the disguise of a saint, beg in the name of God or sometimes beg in the name of adverse circumstances. They are as good as dead. They cheat themselves and others as well, and thus put humanity to shame. Such people are real blots on the society and nation, and such blots must be removed, no matter what course of action may have to be adopted.

But it's a different thing all together in the cases of those saints and sages who have abandoned their homes and families, who, initiated by their Sadgurus, are leading a spiritual life; they are people of conscience, they are perfect recluses. They don't believe in hoarding money. And so, as per their requirement, they can accept things from those whom they benefit by their

preachings. Such saints and sages become instrumental in propagating knowledge and in giving new heights to religion. So it is incumbent on the human society to render every kind of service and co-operation, and help to these saints. In this context Kabir Saheb has come out with severe criticism for those who are so-called saints and have made begging their source of income. But at the same time he has allowed saints and recluses to accept anything they are given by their devotees without asking for it.

SAAKHI

मांगन मरण समान है, तोहि दई मैं सीख।
कहैं कबीर समुझाय के, मति कोई मांगै भीख॥ १॥

Maangan Maran Sgmaan Hai, Tohi Dayee Main Seekh.
Kahain Kabir Samujhaaye Ke, Mati Koyee Maange Bheekh..1..

"Begging or stretching one's hand before someone is equal to death. I impart this knowledge to you," Kabir Saheb says, "Learn it from me. Never stoop down to begging," i.e. one who begs, performs the most base deed of all.

मांगन गये सो मर रहे, मरै जु मांगन जांहि।
तिनतैं पहले वे मरे, होत करत हैं नाहिं॥ २॥

Mangan Gaye So Mar Rahe, Marai Ju Maangan Janhi.
Tintain Pahale Ve mare, Hoat Karat Hain Naahin..2..

One should be considered as good as dead if he goes to someone's house to beg. But those, who refuse to give despite having everything, should be considered dead even before a person is considered dead who goes out to beg. If someone comes begging and we are capable of giving, we must give. This is the proof of our devotion generated by true knowledge.

उदर समाता मांगि ले, ताको नाहीं दोष।
कहैं कबीर अधिका गहै, ताकी गति न मोष॥ ३॥

Udar Smaataa Maangi Le, Taako Naahin Dosh.
Kahain Kabir Adhikaa Gahai, Taakee Gati Na Mosh..3..

First of all one must not beg, but there is no harm in begging for assuaging one's hunger, i.e. if one begs, driven by adverse circumstances, it does not matter. But if someone begs for more than what is required by him, it won't be considered as driven by

necessity, it would be considered avarice. Kabir Saheb says that such a person will never attain salvation.

अजहूं तेरा सब मिटै, जो मानै गुरु सीख।
जब लग तू घर में रहे, मति कहुं मांगे भीख॥ ४॥

**Ajahoon Tera Sab Mitai, Jo Maanai Guru Seekh.
Jab Lag Too Ghar Mein Rahe, Mati Kahun Maange Bheekh..4..**

All your distresses can be brought to an end today only if you agree to abide by the preachings of your Guru Maharaj. You may lose everything, but so long as you are leading a family life, you should not go out begging. Sadguru commands—'No matter what it comes to but never stretch your hand before others.'

उदर समाता अन्न ले, तनहि समाता चीर।
अधिकहिं संग्रह ना करै, तिसका नाम फकीर॥ ५॥

**Udar Samaata Anna Le, Tanahi Samaataa Cheer.
Adhikahin Sangrah Naa Karai, Tisakaa Naam Phakeer..5..**

One should take the quantity of food which is barely sufficient to assuage one's hunger and clothes which may be barely sufficient to cover one's body; but driven by avarice one must not hoard. And only those, who observe all these preachings, are real saints and recluses.

अनमांगा उत्तम कहा, मध्यम मांगि जो लेय।
कहैं कबीर निकृष्टि सो, पर घर धरना देय॥ ६॥

**Anmaangaa Uttam Kahaa, Madhyam Maangi Jo Leya.
Kahain Kabir Nikrishti So, Par Ghar Dharanaa Deya..6..**

It is considered best if one gets something without asking for it, but if someone asks for something and gets it, it is still not considered bad, but Kabir Saheb says that going to someone's house and insisting for something is considered the greatest of all sins. It is considered extremely lowly.

सहज मिलै सो दूध है, मांगि मिलै सो पानि।
कहैं कबीर वह रक्त है, जामें ऐंचातानि॥ ७॥

**Sahaj Milai So Doodh Hai, Maangi Milai So Paani.
Kahain Kabir Vah Rakta Hai, Jaamein Anichaataani..7..**

Something that can be had without asking for it is as good as milk, i.e. it is the best; but if someone gets something by asking for it, it is as good as water, but, Kabir Saheb says that something

obtained by giving pain to someone or by insisting for it is as good as blood.

आब गया आदर गया, नैनन गया सनेह।
यह तीनों तबही गये, जबहिं कहा कछु देह॥८॥

**Aab Gayaa Aadar Gayaa, Nainan Gayaa Saneh.
Yah Teenon Tabahee Gaye, Jabahin Kahaa Kachchu Deh..8..**

One loses one's dignity and honour and, the affection too in the eyes of others cannot be seen any more, once he asks someone for something to give, i.e. the moment we ask someone for something, we fall in our own estimate and in the estimate of others as well. And so begging is something that must be shunned..234..

Satyanam *Satyanam* *Satyanam*

9

COMPANY

The material world is mutable. In due course of time every living being is subjected to changes and developments at physical and mental level. And in the sequence of changes and developments, the most important factor is the 'company' which affects us to the maximum extent. In every sphere of life, be it social, political or spiritual, it is one's company which plays an important role. It is the company of a living being which brings into existence the auspicious or inauspicious accomplishments and leaves a permanent impact on his life. Generally it is seen that a particular kind of company leaves a particular kind of impact on one's life. A good person also becomes bad in the bad company of others; he no more remains a righteous person. Leaving the right path he goes to the wrong path; whereas a sinner becomes a righteous person when brought to the company of good persons; he may even become a saint and reach the heights of gods. A good company is just as wonderful and miraculous as a touchstone which transforms a piece of iron into a piece of gold. Keeping in good company makes one's life virtuous and develops pure and sacred thoughts in a person.

History testifies that from the ancient times till now whatever events have taken place, keeping in a particular kind of company has had definite role in it. If a person does not improve in a good company, possibly there is no way he can be improved. It is through keeping oneself in good company that one may meet a Guru who guides everyone to the path of welfare. In this context Kabir Saheb has explained the virtues of keeping oneself in good company which we should understand and benefit ourselves with.

कबीर संगत साधु की, नित प्रति कीजै जाय।
दुरमति दूर बहावसी, देसी सुमति बताय॥ १॥

Kabir Sangat Saadhu Kee, Nit Prati Keejai Jaaye.
Durmati Door Bahaavasee, Desee Sumati Bataaye..1..

Kabir Saheb says that one should keep oneself in the sacred company of saints and sages all the time as it leaves a tremendous impact on one's life. This will take away the ignorance and one will be benefited by the true knowledge imparted by saints and sages, i.e. all the improper and impure deeds performed by someone due to his ignorance will be set right by the preachings imparted by saints.

कबीर संगत साधु की, कभी न निष्फल जाय।
जो पै बोवै भूनिके, फूलै फलै अघाय॥ २॥

Kabir Sangat Saadhu Kee, Kabhee Na Nishphal Jaaye.
Jo Pai Bovai Bhoonike, Phoolai Phalai Aghaaye..2..

Kabir Saheb says that keeping in the sacred company of saints never goes a waste; it leaves some impact to some extent for sure. It bears such mystery that seeds sown even after being roasted, yield bumper crops, i.e. whatever food served to saints, roasted or cooked, yields virtuous results only. And so it can be said that farming in the form of devotional service yields good crops of auspicious results.

कबीर संगत साधु की, जौ की भूसी खाय।
खीर खांड भोजन मिलै, साकट संग न जाय॥ ३॥

Kabir Sangat Saadhu Kee, Jou Kee Bhoosee Khaye.
Kheer Khaand Bhojan Milai, Saakat Sang Na Jaaye..3..

Kabir Saheb says that if one goes with saints and doesn't get good food to eat, and if he gets only the husk of barley to eat, he should accept it happily. But even if he gets sweets to eat in the company of an uninitiated person, he should avoid his company, because his bad company will certainly leave a bad impact on him.

कबीर संगत साधु की, ज्यों गन्धी की बास।
जो कुछ गन्धी दे नहीं, तो भी वास सुवास॥ ४॥

Kabir Sangat Saadhu Kee, Jyon Gandhee Kee Baas.
Jo Kuchch Gandhee De Nahin, To Bhee Vaas Swaas..4..

Kabir Saheb says that keeping oneself in the company of saints is like keeping oneself in the company of that perfumer, who, even if he does not give perfume, the odour of the perfume can be enjoyed by going near him. In the same manner, if one keeps oneself in the company of saints and even if the saint doesn't say anything or he doesn't give anything to eat, merely keeping oneself in his sacred company will yield some good results.

कबीर संगति साधु की, जो करि जाने कोय।
सकल बिरछ चन्दन भये, बांस न चन्दन होय॥ ५॥

Kabir Sangat Saadhu Kee, Jo Kari Jaane Koye.
Sakal Birachch Chandan Bhaye, Baans Na Chandan Hoye..5..

Kabir Saheb says that only those, who keep themselves in the company of saints, know its virtues. Like, trees grown around sandalwood trees take after the sandalwood trees, but bamboo plants cannot take after it because these are hollow from inside and hard from outside; and in the same manner, those, who are haughty by temperament, do not improve in the company of the saints also.

एक घड़ी आधी घड़ी, आधी में पुनि आध।
कबीर संगत साधु की, कटै कोटि अपराध॥ ६॥

Aik Gharee Aadhee Gharee, Aadhee Mein Puni Aadhi.
Kabir Sangat Saadhu Kee, Katai Koti Aparaadh..6..

It may be for a minute, for half a minute or even for a quarter of a minute, but one must, as Kabir Saheb says, keep oneself in the sacred company of saints. This has such an impact on one's life that the consequences of millions of sinful deeds, whether committed knowingly or unknowingly, are destroyed.

जा घर गुरु की भक्ति नहीं, संत नहीं मिहमान।
ता घर जम डेरा दिया, जीवत भये मसान॥ ७॥

Jaa Ghar Guru Kee Bhakti Naheen, Sant Naheen Mihamaan.
Taa Ghar Jam Deraa Diyaa, Jeevat Bhaye Masaan..7..

A house in which a Guru is not revered, a house in which saints do not come as guests, i.e. a house, the members of which do not keep themselves in the sacred company of saints and do

not worship them, should be considered as surrounded by troubles. The god of death makes such a house his abode. Despite the members of the house being alive, the house begins to resemble a cremation ground; the life loses its meaningfulness.

कबीर कलह रु कल्पना, सत्संगति से जाय।
दुख वासो भागा फिरै, सुख में रहै समाय॥ ८॥

Kabir Kalah Ru Kalpanaa, Satsangati Se Jaaye.
Dukh Vaaso Bhaagaa Phirai, Sukh Mein Rahai Samaaye..8..

Kabir Saheb says that all the distresses and frightening imaginations of mind come to an end in the sacred company of saints. When a person is in association with saints, the distresses begin to maintain distance from him and at the end the distresses submerge under the water of the ocean of the sacred company of the saints.

मथुरा काशी द्वारिका, हरिद्वार जगनाथ।
साधु संगति हरिभजन बिन, कछु न आवै हाथ॥ ९॥

Mathura Kashi Dwarika, Haridwar Jaganaath.
Saadhu Sangati Haribhajan Bin, Kachchu Na Aavai Haath..9..

One may go to Mathura, Kashi, Dwarika or Haridwar, Jagannath; one may go on pilgrimage to all these places; but so long as one does not come in contact with the saints, so long as one does not sing in praise of God, visiting these holy places will bear no meaning; one shall never be able to attain the state of quietude.

साखी शब्द बहुतै सुना, मिटा न मन का दाग।
संगति सो सुधरा नहीं, ताका बड़ा अभाग॥ १०॥

Saakhee Shabda Bahutai Sunaa, Mitaa Na Man Kaa Daag.
Sangati So Sudharaa Nahin, Taakaa Baraa Abhaag..10..

I have heard a lot of Saakhi and Shabda (moral poems in the form of couplets composed by Kabir Das), but it could not cleanse my mind, my vices could not be removed. Being in the sacred company of saints brings a lot of improvement; but one, who despite being in the sacred company of saints, could not improve himself, should be considered most unfortunate.

भुवंगम बास न बेधई, चन्दन दोष न लाय।
सब अंग तो विष सों भरा, अमृत कहां समाय॥ ११॥

Giriye Parbat Sikhar Te, Pariye Dharani Manjhaar.
Moorakh Mitra Na Keejiye, Booro Kaali Dhaar..14..

It hardly matters if you fall from a mountain top and die, the earth may split and you may lose your entity in it and die, it would hardly matter, you may fall into a blind well and die, but never make friends with a fool. Friendship with him will never prove to be good for you; he will drown you also along with himself.

ऊंचे कुल कह जनमिया, करनी ऊंच न होय।
कनक कलश मद सो भरा, साधुन निन्दा सोय॥ १५॥

Oonche Kul Kah Janamiya, Karanee Oonch Na Hoye.
Kanak Kalash Mad So Bharaa, Saadhun Nindaa Soye..15..

One does not become great simply because he belongs to high lineage; his deeds should be virtuous. If a golden pitcher is filled with wine it will be looked down upon by the saints and sages. And so it is only virtues which are considered important.

जीवन जोबन राज मद, अविचल रहै न कोय।
जु दिन जाय सत्संग में, जीवन का फल सोय॥ १६॥

Jeevan Joban Raaj Mad, Avichal Rahai Na Koye.
Ju Din Jaaye Satsanga Mein, Jeevan Kaa Phal Soye..16..

This life, youth and intoxication of royal power; none of these is stable. These are temporary features of life and so one should get attached to them. In fact, the day one passes in the sacred company of saints, is the only day which can be considered truly fruitful. And so one should always keep oneself in the sacred company of saints.

ज्ञानी को ज्ञानी मिलै, रस की लूटम लूट।
ज्ञानी अज्ञानी मिलै, हौवे माथा कूट॥ १७॥

Gyanee Ko Gyanee Milai, Ras Kee Lootam Loot.
Gyanee Agyanee Milai, Hovai Maathaa Koot..17..

When a knowledgeable person meets a knowledgeable person, the discourse on true knowledge among them causes shower of nectar. One must take full advantage of it. But when a knowledgeable person meets a moron there is every likelihood of an altercation, i.e. there will be illogical discussions which will cause headache only.

साधू संगत परिहरै, करै विषय को संग।
कूप खनी जल बावरे, त्याग दिया जल गंग॥ १८॥

Saadhoo Sangat Pariharai, Karai Vishaya Ko Sang.
Koop Khanee Jal Baavare, Tyaag Diya Jal Gang..18..

One, who, ignoring the sacred company of saints, joins the company of those who seek pleasure in worldly enjoyments, one, who keeps running after worldly pleasures, is like that fool who, ignoring the flowing water of the Ganges, digs a well by the side of the flowing stream.

चर्चा करु तब चौहटे, ज्ञान करो तब दोय।
ध्यान धरो तब एकिला, और न दूजा कोय॥ १९॥

Charchaa Karu Tab Chouhate, Gyan Karo Tab Doye.
Dhyaan Dharo Tab Ekilaa, Aur Na Dooja Koye..19..

Discuss what you have learned in the sacred company of saints on an open road so that everyone is benefited by it. When there is a discourse on true knowledge, let there be seekers and preachers only, but during meditation one should be alone, and none else should be present there.

सन्त सुरसरी गंग जल, आनि पखारा अंग।
मैले से निरमल भये, साधु जन के संग॥ २०॥

Sant Sursaree Gang Jal, Aani Pakhaaraa Ang.
Maile Se Nirmal Bhaye, Saadhu Jan Ke Sang..20..

The saints and sages are like the divine river, Ganges, in which the seekers and devotees cleanse themselves, they make themselves pious in their sacred company. Those who are dirty, due to their worldly and carnal desires, cleanse themselves by coming in contact with the saints and sages..254..

Satyanam *Satyanam* *Satyanam*

10

SERVANT

(Here the word 'Servant' doesn't mean a domestic servant. The writer of this book is talking about those who render their services to someone out of devotion).

One who renders his services to someone is called a servant. All the religions speak very highly of services rendered devotionally. Rendering service is of utmost importance all around; be it the material world or spiritual world. Service, co-operation and amiability are things which make the most difficult tasks easy and convenient. And all these divine qualities are possessed by a 'servant' only. A 'servant' has no enemies, rather he is a well-wisher of everyone and everyone is friendly with him. Ego begins to inflate where there is no solemnity in rendering devotional service and servitude and ego are poles apart. The delicate flower of 'servitude' may bloom in the clean heart of a 'servant' only. A Sadguru and a 'servant' are very closely related; a relation which encompasses all aspects of servitude and devotion. A 'servant', having made a complete surrender to his Sadguru, remains always at his service. He does not render his services out of any self-interest, nor serving with self-interest can be considered true service. A true 'servant' is one who offers his services to his Sadguru free from any wish, inspired by his true nature. Every moment he is busy thinking about rendering his services to his Sadguru and keeps himself ready all the time to carry out his orders. Such a 'servant' is simple and clean at heart and is one, who keeps his senses under control.

A Sadguru's happiness and satisfaction with his 'servant'

opens the doors of the right path for him. A servant is never bothered by the harsh words of his master; he rather renders his services in accordance with the requirements of his master. The relationship between a servant and his master is permanent; no matter how far away they are from each other, but their affection for each other keeps them very close. Such a servant's life is full of energy and is for the welfare of everyone in the world. The Sadguru, satisfied and happy with the services rendered by his 'servant', preaches him and makes him rise to his own heights. Despite having gained everything or lost everything, a true 'servant' is one who always remains at the divine feet of his master, his Sadguru. In this context Kabir Saheb has described the righteous conducts and virtues of a true 'servant' and has praised him.

SAAKHI

सेवक सेवा में रहै, सेवक कहिये सोय।
कहैं कबीर सेवा बिना, सेवक कभी न होय॥ १ ॥

**Sewak Sewaa Mein Rahai, Sewak Kahiye Soye.
Kahain Kabir Sewaa Binaa, Sewak Kabhi Na Hoye..1..**

A servant is a person who offers or renders his services. Kabir Saheb says that no one can become a servant without offering his services, i.e. offering one's services is fundamental to becoming a servant. By offering this kind of devotional services one places himself in the rank of true servants.

सेवक स्वामी एक मत, मत में मत मिलि जाय।
चतुराई रीझै नहीं, रीझै मन के भाय॥ २ ॥

**Sewak Swamy Ek Mat, Mat Mein Mat Mili Jaaye.
Chaturayee Reejhai Nahin, Reejhai Man Ke Bhaaye..2..**

The servant and the master should be supporters of the same doctrine; their doctrines should have a common footing. Cunningness does not please a master (Sadguru); what pleases him is the devotional service rendered to him. And so it is incumbent on a servant that, following the doctrines of his Guru, he should render his services to him with simplicity.

फल कारन सेवा करै, निशि-दिन जांचै राम।
कहैं कबीर सेवक नहीं, चाहै चौगुन दाम॥ ३॥

Phal Kaaran Sewaa Karai, Nishi-Din Jaanchai Ram.
Kahain Kabir Sewak Nahin, Chaahai Chougun Kaam..3..

Kabir Saheb says that one, who serves under expectations of return for his services rendered and, keeps begging day and night before God, is greedy and selfish and he is not a true servant, because he wants four times more than what he has done.

सब कुछ गुरु के पास है, पाइये अपने भाग।
सेवक मन सौंप्या रहै, रहै चरण में लाग॥ ४॥

Sab Kuchch Guru Ke Paas Hai, Paaiye Apane Bhaag.
Sewak Man Sounpyaa Rahai, Rahai Charan Mein Laag..4..

Where there is dearth of knowledge, there, despite an abundance of everything, is scarcity experienced all around, and where there is abundance of knowledge, there, despite scarcity all around, no shortage of anything is experienced. And so, a Guru has everything in his possession because he possesses wealth of knowledge; and one is advised to gain it through one's own endeavour. The only duty of a servant is to make a complete surrender of his heart and mind to his Guru and remain at his lotus feet.

सतगुरु शब्द उलंघि के, जो सेवक कहुं जाय।
जहां जाय तहं काल है, कहैं कबीर समझाय॥ ५॥

Sadguru Shabda Ulanghi Ke, Jo Sewak Kahun Jaaye.
Jahaan Jaaye Tahan Kaal Hai, Kahain Kabir Samjhaaye..5..

Kabir Saheb says that a disciple who, ignoring the preachings of his Sadguru, goes to some other place, is destined to face troubles all around, i.e. he cannot be at peace anywhere.

गुरु आज्ञा मानै नहीं, चलै अटपटी चाल।
लोक वेद दोनों गये, आये सिर पर काल॥ ६॥

Guru Agyaa Maanai Nahin, Chalai Atapatee Chaal.
Lok Ved Donon Gaye, Aaaye Sir Par Kaal ..6..

One who does not obey his Guru and acts arbitrarily, loses his own interest and is deprived of attainment of salvation; he is subjected to a downfall in this mortal world and in the other worlds as well. He becomes a sinner and no one can save him from the

consequences of his sinful deeds. He will always remain distressed.

साहिब के दरबार में, कमी काहु की नाहिं।
बन्दा मौज न पावहीं, चूक चाकरी माहिं॥७॥

Saahib Ke Darbaar Mein, Kamee Kaahu Kee Naahin.
Bandaa Mouj Na Paavahin, Chook Chaakaree Maahin..7..

Within close proximity of a Sadguru, there is no dearth of anything. It is very unfortunate of a servant that he is not able to keep himself happy even under these circumstances. He must be lacking somewhere in offering his services to his Guru or in his affection and sincerity towards him. A servant should understand this.

यह मन ताको दीजिए, सांचा सेवक होय।
सिर ऊपर आरा सहै, तऊ न दूजा होय॥८॥

Yah Man Taako Deejiye, Saanchaa Sewak Hoye.
Sir Oopar Aaraa Sahai, Tau Na Doojaa Hoye..8..

O Sadgurus! Impart your true knowledge only to those who are matured in offering their services and who have true love, i.e., they should be servants in true sense. He should be able to bear the pain, he should not deviate from his faith even if his head is sawn off.

अनराते सुख सोवना, राते नींद न आय।
ज्यों जल छूटी माछरी, तलफत रैन बिहाय॥९॥

Anaraate Sukh Sovanaa, Raate Neend Na Aaye.
Jyon Jal Chchootee Maachcharee, Talfat Rain Bihaaye..9..

Those, who are not self-seekers, those, who do not care to attain the ultimate fulfilment of their lives, sleep comfortably in the nights, engrossed in the enjoyment of worldly pleasures. But those, who are true seekers of 'Self', do not enjoy sleeping comfortably. They are not able to sleep in the night. They are like fish separated from water; they pass their nights in restlessness.

शीलवन्त सुर ज्ञान मत, अति उदार चित्त होय।
लज्जावान अति निछलता, कोमल हिरदा सोय॥१०॥

Sheelvant Sur Gyan Mat, Ati Udaar Chitta Hoye.
Lajjaavaan Ati Nichchalata, Komal Hiradaa Soye..10..

The devoted lovers of a Sadguru are those who observe

propriety of conduct, they are godlike, knowledgeable, of firm determination and kind at heart. Such people are shy, ingenuous and very kind-hearted, i.e. they are not harsh and cruel.

विंतदय धरमक ध्वजा, धीरजवान प्रमान।
सन्तोषी सुख दायका, सेवक परम सुजान॥ ११ ॥

Vintadaya Dharmak Dhwajaa, Dheerajvan Pramaan.
Santoshee Sukh Daayakaa, Sewak Param Sujaan..11..

They are humble and kind-hearted, they are the embodiment of religion, and they exercise complete patience. They are content, they give happiness to everyone, they are of pious minds and are true servants of Sadguru (every ordinary person doesn't possess these virtues).

ज्ञानी अभिमानी नहीं, सब काहू सो हेत।
सत्यवान परमारथी, आदर भाव सहेत॥ १२ ॥

Gyanee Abhimaanee Naheen, Sab Kaahoo So Het.
Satyavaan Paramaarathee, Aadar Bhaav Sahet..12..

They possess true knowledge but are not haughty, they always cause welfare to others and live in harmony and piece. They are always truthful and have reverential respects for everyone.

यह सब लच्छन चित्त धरे, अपलच्छन सब त्याग।
सावधान सम ध्यान है, गुरु चरनन में लाग॥ १३ ॥

Yah Sab Lachchan Chitta Dhare, Aplachchan Sab Tyaag.
Saavadhaan Sam Dhyaan Hai, Guru Charanan Mein Laag..13..

Wield all the above auspicious signs in your heart and do away with all your vices. Be alert to such an extent that no vices are allowed to creep in. Keep always meditating on the lotus feet of your Sadguru. These are all signs of a true servant.

गुरुमुख गुरु चितवत रहे, जैसे मणिहिं भुवंग।
कहैं कबीर बिसरैं नहीं, यह गुरुमुख को अंग॥ १४ ॥

Gurumukh Guru Chitavat Rahe, Jaise Manihi Bhuvang.
Kahain Kabir Bisarain Nahin, Yah Gurumukh Ko Ang..14..

Like, a snake keeps an eye at its gem (it is believed that there is a certain kind of snakes which possess a precious gem which they disgorge during night hours in order to be able to see in the light emitted by it; they don't allow anyone to touch it), in

the same manner, an initiated servant also should keep his Guru always in his mind, i.e. he should practise the preachings of his Guru and should always meditate on his Guru. Kabir Saheb says that this is the sign of a true servant.

गुरु आज्ञा लै आवही, गुरु आज्ञा लै जाय।
कहैं कबीर सो सन्त प्रिय, बहु विधि अमृत पाय॥ १५॥

Guru Agyaa Lai Aavahi Guru Agyaa Lai Jaaye.
Kahain Kabir So Sant Priya, Bahu Vidhi Amrit Paye..15..

Those who are true servants, should, where they go, take permission from his Guru and they should come to him with his permission only. Kabir Saheb says that only such devoted disciples find favour in the eyes of the saints and sages, and are imparted all kinds of nectarous knowledge.

कहैं कबीर गुरु प्रेम बस, क्या नियरै क्या दूर।
जाका चित्त जासों बसै, सो तेहि सदा हजूर॥ १६॥

Kahain Kabir Guru Prem Bas, Kyaa Niyarai Kyaa Door.
Jaakaa Chitta Jaason Basai, So Tehi Sadaa Hajoor..16..

If the love and affection for the Sadguru is real, Kabir Saheb says, being close or being far won't make any difference. Because despite one being away physically, if his love is true, he is close to him (the disciples keep themselves in close contact with their Sadguru through meditation).

गुरुमुख गुरु आज्ञा चलै, छाँड़ि देइ सब काम।
कहै कबीर गुरुदेव को, तुरत करै परणाम॥ १७॥

Gurumukh Guru Agyaa Chalai, Chchaanri Deyi Sab Kaam.
Kahai Kabir Gurudev Ko, Turat Karai Paranaam..17..

Kabir Saheb says that a truly initiated disciple (devoted servant) should obey his Guru, ignoring things of his own interest. One should take the orders from his Guru with reverence, offer his salutations to him and carry it out without delay..271..

Satyanam *Satyanam* *Satyanam*

11

SERVITUDE

Though many people come in the shelter of a Sadguru, keeping in view their own welfare and render their services by way of offering food, clothes and money with devotion, there are very few who come to a Sadguru with a view to render their devotional serviecs like a slave. Total surrender of one's entire life requires firm determination to make a great sacrifice. A 'slave' considers himself a slave only; for him everything is his Sadguru. Every pleasure of the material world and its every comfort is meaningless to him. Such a 'slave' cannot even imagine separating himself from his Sadguru even in his dream. He, whether awake or asleep, remains always at the service of his Sadguru in his life. For a true Guru, getting a disciple who offers his services like a slave, and for such a disciple getting a true and capable Guru, is considered a divine coincidence. It's a matter of great fortune for both.

Praiseworthy is the parentage, the family and the society or nation which gives birth to those who render their services to their Sadguru with love and devotion. Such 'slaves' are not slaves, they rather are the embodiment of love and servitude; they are like a jewel for humanity. They possess all those virtues of humanity which encompass the welfare of entire human race. Such a slave in existence, is a matter of great pride for everyone. Rays of wisdom, radiating from such lives of spirituality, radiate the entire surrounding, bring an end to the darkness of ignorance and awaken a new consciousness in the hearts of devoted seekers. In this context Kabir Saheb has described the virtuous characteristics of those who render services as slaves with devotion.

SAAKHI

गुरु समरथ सिर पर खड़े, कहा कमी तोहि दास।
रिद्धि सिद्धि सेवा करैं, मुक्ति न छाड़ै पास॥ १॥

**Guru Samarath Sir Par Khare, Kahaa Kamee Tohi Daas.
Riddhi Siddhi Sewaa Karain, Mukti Na Chcharai Paas..1..**

'O the slave and servant of the Guru! What do you lack when you are under the protection of a competent Guru? You need not worry. Just remain at the lotus feet of your Guru. You will attain all sorts of accomplishments, and attainment of salvation is beyond doubt.'

सुख दुख सिर ऊपर सहै, कबहु न छाड़ै संग।
रंग न लागै और का, व्यापै सतगुरु रंग॥ २॥

**Sukh Dukh Sir Oopar Sahai, Kabahu Na Chcharai Sang.
Ranga Na Laagai Aur Kaa, Vyaapai Satguru Ranga..2..**

Bear all the happiness and sorrows quietly i.e. remain indifferent under all circumstances; do not feel bothered and never quit the company of saints. You should not also get yourself involved in the enjoyments of worldly pleasures except the enjoyments of the company of your Sadguru. If there is anything that should impact you, is your Guru's practice of true knowledge.

कबीर गुरु सबको चहै, गुरु को चहै न कोय।
जब लग आश शरीर की, तब लग दास न होय॥ ३॥

**Kabir Guru Sabako Chahai, Guru Ko Chahai Na Koye.
Jab Lag Aash Shareer Kee, Tab Lag Daas Na Hoye..3..**

Kabir Saheb says that Gurus have affection for everyone; they always wish everyone's well-being; but the worldly kind of people (the ignorant ones) have no liking for Gurus, because they do not understand the importance of Gurus. So long as one has an attachment to the body, so long as one suffers from ego problems, he cannot become a true slave of his Guru.

कबीर गुरु कै भावते, दूरहि ते दीसन्त।
तन छीना मन अनमना, जग से रूठि फिरन्त॥ ४॥

**Kabir Guru Kai Bhaavate, Doorahi Te Deesanta.
Tan Chcheenaa Man Anamanaa, Jag Se Roothi Phiranta..4..**

Kabir Saheb says that the symptoms of true knowledge and

detachment in a Guru can be visualised from quite a distance. They, because of their austerity and asceticism, become infirm physically and are always restless. They, keeping themselves at a distance from worldly affairs, keep wandering about wearing a look of indifference. They are not attached to the mortal world.

दासातन हिरदै नहीं, नाम धरावै दास।
पानी के पीये बिना, कैसे मिटै पियास॥ ५॥

Daasatan Hirdai Nahin, Naam Dharaavai Daas.
Paanee Ke Peeye Binaa, Kaise Mitai Piyaas..5..

One, who does not possess the virtues of a slave (humility, offering of devotional service, and love) and has named himself 'Daas' (slave), does not gain anything. Like, one cannot quench one's thirst without drinking water, in the same manner, he won't attain the ultimate fulfilment of life unless he adopts the virtues of a slave.

निरबन्धन बंधा रहै, बंधा निरबंध होय।
कर्म करै करता नहीं, दास कहावै सोय॥ ६॥

Nirbandhan Bandhaa Rahai, Bandhaa Nirbandha Hoye.
Karma Karai Karataa Nahin, Daas Kahaavai Soye..6..

Those who adopt the outwardly appearance of recluses and are not able to exercise control over their sensory organs, those who remain engrossed in the thoughts of worldly pleasures, are, despite appearing free from the worldly bindings, very much in the clutches of the worldly bindings. And those who do not wear the looks of a recluse and exercise complete control over their sensory organs, and those who have freed themselves from the enjoyments of worldly pleasures, are free from the worldly bindings in the real sense. Such a person of endeavour, who performs his duties selflessly in a detached manner, is called a 'Daas' (slave—a person who has made a total surrender to his Guru without having a wish for fulfilment of his own desires).

दासातन हिरदै बसै, साधुन सों आधीन।
कहैं कबीर सो दास है, प्रेम भक्ति लवलीन॥ ७॥

Daasaatan Hirdai Basai, Saadhun Soan Aaadheen.
Kahain Kabir So Daas Hai, Prem Bhakti Lavaleen..7..

One who possesses the virtues of a slave, i.e. humility,

offering of devotional service and love, and who is obedient to saints and sages and observes the code of conducts according to their instructions, Kabir Saheb says that only he is a real slave; they always remain lost in devotion.

दास कहावन कठिन है, मैं दासन का दास।
अब तो ऐसा होय रहूं, पांव तले की घास॥ ८॥

Daas Kahaavan Kathin Hai, Main Daasan Kaa Daas.
Ab To Aisaa Hoye Rahoon, Paanv Tale Kee Ghaas..8..

Being called a slave, i.e. being a slave in true sense, is very difficult, and what is more difficult is being called a slave of slaves. Now I shall become so humble (egoless) and consider myself so ordinary as the grass is which is under the feet of others.

कबीर कुल सोई भला, जा कुल उपजै दास।
जा कुल दास न ऊपजै, सो कुल आक पलास॥ ९॥

Kabir Kul Soyee Bhalaa, Jaa Kul Upajai Dass.
Jaa Kul Daas Na Oopajai, So Kul Aak Palaas..9..

Kabir Saheb says that only that family can be considered excellent which gives birth to disciples who are devoted slaves of their Gurus. But a family which does not give birth to such devoted slaves, is like a celandine plant, i.e. existence of such family is worthless.

काहूं को न संतापिये, जो शिर हंता होय।
फिर फिर वाकूं बन्दिये, दास लच्छ है सोय॥ १०॥

Kaahoon Ko Na Santaapiye, Jo Shir Hantaa Hoye.
Phir Phir Vaakoon Bandiye, Daas Lachcha Hai Soye..10..

Do not trouble someone by saying anything to him if he is suffering from the ego of his caste, his tenets of faith and his status. He won't listen to you. You should rather praise him and offer salutations to him again and again. This might possibly cause an awakening in him. This is the aim of the life of a slave.

लगा रहै सतज्ञान सो, सबही बन्धन तोड़।
कहैं कबीर वा दास सो, काल रहै हथ जोड़॥ ११॥

Lagga Rahai Satagyaan So, Sabahee Bandhan Toar.
Kahain Kabeer Vaa Daas So, Kaal Rahai Hath Joar..11..

Cling to true knowledge ignoring all kinds of worldly bindings; remain stable in the knowledge of self. Kabir Saheb

says that such devotees who adhere to the above, have the god of death also standing before them with folded hands, i.e. such devotees remain indifferent even under the most adverse circumstances. Their patience and courage push away even those distresses which come in the form of the god of death.

निहकामी निरमल दशा, नित चरणों की आश।
तीरथ इच्छा ता करै, कब आवै वे दास॥१२॥

Nihakaamee Nirmal Dashaa, Nit Charanon Kee Aash.
Teerath Ichchaa Taa Karai, Kab Aawai Ve Daas..12..

The devoted disciples of a Sadguru are free from all desires and are very pious (they are very clean physically and mentally). They continuously meditate on the lotus feet of their Sadguru. Even holy places of pilgrimage await such devoted servants, where pilgrims go with pious feelings..283..

Satyanam *Satyanam* *Satyanam*

12
DEVOTION

Devotion is such spiritual power of the life of a devotee with which he achieves spiritual accomplishments. Devotion is that staircase climbing which one attains salvation. The sacred company of saints and sages, one's services rendered at the divine feet of a Sadguru and the didactic preachings of a Sadguru make a quiet entry of devotion into the lives of devotees. Devotion has nothing to do with a particular type of caste and creed, money and wealth, power and education. Devotion is unrestrained and can create spiritual bliss in the heart of anyone in the atmosphere of auspicious influences of previous births. It is directly related to servitude and love. Devotion, love and servitude are complementary to each other. Presence of any one of these qualities ensures presence of the other two qualities automatically. Devotion has to be selfless and guileless. Services rendered with love and total surrender to a Sadguru, negating all worldly pleasures by the inquisitive and devoted servants, and practising spiritual life without any expectations, are the forms of devotion only. Devotion has two specific and inseparable parts—knowledge and renunciation, which help a devotee attain salvation.

There are many impostors under the pretension of being devotees, but they are incapable of leading a spiritual life. Devotion is not a result of infirmity or cowardliness; it rather signifies great determination for achieving the objects of a man's creation and existence for making sacrifices and for practising austerity. And in order to achieve all these a devotee sacrifices his life without hesitation. In the sphere of spiritual life devotion

becomes like a Kalpa Vriksha (the tree of Indra's paradise which yields anything desired) and the blessed devotees of a Sadguru enjoy eating the fruit of this tree. Even during the longest course of time the seeds of devotion remain unharmed. It is imperishable and everlasting and with time it starts yielding fruit. In this context Kabir Saheb has described the importance of devotion.

SAAKHI

भक्ति भाव भादौ नदी, सबहि चली घहराय।
सरिता सोई सराहिये, जेठ मास ठहराय॥ १ ॥

Bhakti Bhaav Bhaadon Nadee, Sabahi Chalee Ghaharaaye.
Saritaa Soyee Saraahiye, Jeth Maas Thaharaaye..1..

All the rivers swell and flow in the month of 'Bhadra' (the sixth month of the Hindu year); but only that river is praiseworthy which swells in the month of 'Jyeshtha' (the third month of the Hindu year). In the same manner, sinking in devotion emotionally under the inspiration of others is something different, and going through all the odds and evens of the life and still maintaining spiritual life is something entirely different; and that is what is called true devotion.

भक्ति भेष बहु अन्तरा, जैसे धरनि अकाश।
भक्त लीन गुरु चरण में, भेष जगत की आश॥ २ ॥

Bhakti Bhesh Bahu Antaraa, Jaise Dharani Aakaash.
Bhakta Leen Guru Charan Mein, Bhesh Jagat Kee Aash..2..

There is a lot of difference between true devotion and the outwardly appearance of someone. It is the same as the difference that exists between the earth and the high sky. A devotee is lost all the time in meditation, meditating on the lotus feet of his Sadguru. But one, who only wears an outwardly appearance of a devotee, is devotionless and ignorant; he keeps gadding about, seeking fulfilment of worldly pleasures and carnal desires. And thus, he cheats himself and cheats on others as well.

भक्ति कठिन अति दुर्लभ, भेष सुगम नित सोय।
भक्ति जु न्यारी भेष से, यह जानै सब कोय॥ ३ ॥

Bhakti Kathin Ati Durlabh, Bhesh Sugam Nit Soye.
Bhakti Ju Nyaaree Bhesh Se, Yash Jaanai Sab Koye..3..

Practising true devotion is something which is most difficult and rare, and, on the contrary, simply wearing an outwardly appearance of a devotee all the time, is extremely easy. Everyone knows that practising true devotion and merely pretending to do so are two entirely different things. Devotion is something which springs from the heart of a devotee, but its pretension is only an outwardly show.

भक्ति-बीज पलटै नहीं, जो जुग जाय अनन्त।
ऊंच नीच घर अवतरै, होय सन्त का सन्त॥ ४॥

Bhakti-Beej Palatai Nahin, Jo Jug Jaaye Anant.
Oonch Neech Ghar Avatarai, Hoye Sant Kaa Sant..4..

Even during the period of infinity, the seeds of devotion never go a waste; they never become fruitless, i.e. devotion is indestructible and result-oriented. No matter what kind of family a saint is born in, whether high or low, he remains a saint only, irrespective of his caste.

भक्ति पदारथ तब मिलै, जब गुरु होय सहाय।
प्रेम प्रीति की भक्ति जो, पूरण भाग मिलाय॥ ५॥

Bhakti Padaarath Tab Milai, Jab Guru Hoye Sahaaye.
Prem Preeti Kee Bhakti Jo, Pooran Bhaag Milaaye..5..

Devotion is something which is excellent and invaluable. This can be achieved only with the help of a competent Sadguru and his true knowledge. It is only a Sadguru who is capable of bringing the attainment of true devotion in the life of a devotee.

भक्ति दुहेली गुरुन की, नहिं कायर का काम।
सीस उतारे हाथ सों, ताहि मिलै निज धाम॥ ६॥

Bhakti Duhelee Gurun Kee, Nahin Kaayar Kaa Kaam.
Sees Utaare Hath Soan, Taahi Milai Nij Dhaam..6..

Being truly devoted to a Sadguru is something which is extremely difficult; it's not something that can be accomplished by those who are cowardly. It requires such endeavour that one may have to decapitate himself and offer his head at the lotus feet of his Sadguru in order to be able to attain salvation.

भक्ति जु सीढ़ी मुक्ति की, चढ़े भक्त हरषाय।
और न कोई चढ़ि सकै, निज मन समझो आय॥ ७॥

Bhakti Ju Seerhee Mukti Kee, Charhe Bhakta Harshaaye.
Aur Na Koyee Charh Sakai, Nij Man Samajho Aaye..7..

Devotion is that staircase climbing which devotees advance happily towards salvation. But none other than devotees can climb this staircase. One must understand this clearly; one cannot afford to have one's own way.

भक्ति निसैनी मुक्ति की, संत चढ़े सब धाय।
जिन जिन मन आलस किया, जनम जनम पछिताय॥ ८॥

Bhakti Nisaini Mukti Kee, Sant Charhe Sab Dhaaye.
Jin Jin Man Aalas Kiyaa, Janam Janam Pachchitaaye..8..

Devotion is a means of attaining liberation in the from of a staircase; and this is the reason why the saints and sages climb it without wasting a moment. And those who are lazy, those who could not generate devotion in them, shall have to repent for births together. One never gets an opportunity again.

भक्ति सोई जो भाव सों, इक मन चित को राख।
सांच शील सों खेलिए, मैं तैं दोऊ नाख॥ ९॥

Bhakti Soyee Jo Bhaav Soan, Ik Man Chit Ko Raakh.
Saanch Sheel So Kheliye, Main Tain Dou Naakh..9..

Devotion is something which has in its roots love, detachment and concentration. There should be no feeling of mine and thine in it which is generated by ego. One should have devotion with humbleness and truthfulness. Unsteadiness of the mind and heart is the greatest hindrance in the path of devotion; one must exercise complete control over one's unsteadiness.

भक्ति गेंद चौगान की, भावै कोइ लै जाय।
कहैं कबीर कछु भेद नहिं, कहां रंक कहं राय॥ १०॥

Bhakti Gaind Chougaan Kee, Bhaavai Koyi Lai Jaaye.
Kahain Kabir Kachchu Bhed Nahin, Kahaan Rank Kahaan Raaye..10..

The devotion is like a ball in an open field. One who likes it or whoever loves it, can take it away. Kabir Saheb says that there is no discrimination anywhere, no matter how rich or poor someone is. Everyone can accomplish devotion.

भक्ति बिना नहिं निस्तरै, लाख करै जो कोय।
शब्द सनेही है रहै, घर को पहुंचे सोय॥ ११॥

Bhakti Binaa Nahin Nistarai, Laakh Karai Jo Koye.
Shabda Sanehee Hwai Rahai, Ghar Ko Pahunche Soye..11..

No matter what one may do, but ultimate fulfilment of life is not possible without devotion. Only those, and none else, can have self-realization, who are lovers of their Sadguru and who practise true knowledge imparted by him.

भक्ति दुवारा सांकरा, राई दशवें भाय।
मन तो मैंगल होय रहा, कैसे आवै जाय॥ १२॥

Bhakti Duwaraa Saankaraa, Raayee Dashaven Bhaaye..
Man To Maingal Hoye Rahaa, Kaise Aavai Jaaye..12..

The entrance gate of the world of devotion, in which the devotees make an entry, is very narrow. It is as narrow as one tenth of a mustard seed is. How can one, whose mind is like that of an elephant which is huge in size and is obsessed with ego, make an entry through the doors of devotion? And so, it is advised to make oneself simple and egoless.

कबीर गुरु की भक्ति करु, तज विषया रस चौंज।
बार-बार नहिं पाइये, मानुष जनम की मौज॥ १३॥

Kabir Guru Kee Bhakti Karu, Taj Vishayaa Ras Chounj.
Baar-Baar Nahin Paaiye, Maanush Janam Kee Mouj..13..

Kabir Saheb says that one should have devotion for his Sadguru and get rid of worldly pleasures. Because the worldly pleasures keep a person gadding about throughout the life and he loses the golden opportunities of spiritual attainments. And once an opportunity, which has the real bliss of human life, is lost, it never comes back again. And so, it is advised to practise spirituality in this very human life.

कबीर गुरु की भक्ति बिन, धिक जीवन संसार।
धूवां का सा धौरहरा, बिनसत लगे न बार॥ १४॥

Kabir Guru Kee Bhakti Bin, Dhik Jeevan Sansaar.
Dhoovan Kaa Saa Dhaurharaa, Binasat Lage Na Baar..14..

Kabir Saheb says that the life in this world is contemptible if it lacks in devotion to one's Guru. This life is worthless because what we see in the forms of delusions in this world is nothing but a castle of smoke. How long will it take for it to disintegrate, i.e. everything will come to an end soon.

कबीर गुरु की भक्ति का, मन में बहुत हुलास।
मन-मनसा माजै नहीं, होन चहत है दास॥ १५॥

Kabir Guru Kee Bhakti Kaa, Man Mein Bahut Hulaas.
Man-Manasaa Maajai Nahin, Hoan Chahat Hai Daas..15..

Kabir Saheb says—'You are very enthusiastic about your devotion to your Guru, but you did not clean your mind and purify you heart, i.e. the filth of worldly pleasures like carnal appetite, the vices like malice, aversion, and jealousy etc have not been cleaned by you and you wish to become a devoted servant. This is not possible.

जब लग नाता जाति का, तब लग भक्ति न होय।
नाता तोड़े गुरु भजै, भक्त कहावै सोय॥ १६॥

Jab Lag Naataaa Jaati Kaa, Tab Lag Bhakti Na Hoye.
Naataa Tore Guru Bhajai, Bhakta Kahaavai Soye...16..

One cannot have true devotion until one suffers from the problem of ego of caste and creed. Seek riddance from ego, attachment, forget your worldly relations and offer you services with devotion to your Guru Maharaj, meditate on him and sing in his praise, and only then you will be able to reach the status of a devotee; only then you can be called a devotee.

प्रेम बिना जो भक्ति है, सो निज दंभ विचार।
उदर भरन के कारन, जन्म गंवाये सार॥ १७॥

Prem Bina Jo Bhakti Hai, So Nij Dambha Vichaar.
Udar Bharan Ke Karana, Janma Ganvaaye Saar..17..

Devotion without love is nothing but sanctimony, a pretension only. This kind of devotion has generated only for assuaging one's hunger, for serving one's ends, and this kind of devotion wastes this invaluable life. Love is the basis of devotion, and without it everything is meaningless.

भाव बिना नहिं भक्ति जग, भक्ति बिना नहीं भाव।
भक्ति भाव इक रूप है, दोऊ एक सुभाव॥ १८॥

Bhaav Binaa Nahin Bhakti Jag, Bhakti Binaa Nahin Bhaav.
Bhakti Bhaav Ik Roop Hai, Dou Aik Subhaav..18..

One cannot have devotion without innocent and powerful love and one cannot have love without devotion and detachment, i.e. love generates devotion and devotion generates love. These

are not separate entities. These two are one, there merits, symptoms and nature are alike.

जब लग भक्ति सकाम है, तब लग निष्फल सेव।
कहैं कबीर वह क्यों मिलै, निहकामी निजदेव॥ १९॥

Jab Lag Bhakti Sakaam Hai, Tab Lag Nishphal Sev.
Kahain Kabir Vah Kyon Milai, Nihkaamee Nijdev..19..

So long as one's devotion is limited to the enjoyments of worldly pleasures, his devotion will never be fruitful. This will not bring ultimate fulfilment to life. Kabir Saheb says that one who has realized his 'self' is free from desires. How can he associate himself with worldly pleasures?

जाति बरन कुल खोय के, भक्ति करै चितलाय।
कहैं कबीर सतगुरु मिलै, आवागमन नशाय॥ २०॥

Jaati Baran Kul Khoye Ke, Bhakti Karai Chitlaaye..
Kahain Kabir Satguru Milai, Aavaagaman Nashaaye..20..

One should get rid of one's ego of lineage, caste and creed, he should make his heart and mind pure and have devotion with an undisturbed mind. Kabir Saheb says that when one comes in contact with his Sadguru, he gets rid of the life-and-death cycle with the true knowledge imparted by him.

कामी क्रोधी लालची, इनते भक्ति न होय।
भक्ति करै कोई सूरमा, जाति बरन कुल खोय॥ २१॥

Kaamee Krodhee Laalachee, Inate Bhakti Na Hoye.
Bhakti Karai Koyi Sooramaa, Jaati Baran Kul Khoye..21..

Those who enjoy fulfilment of carnal desires, those who are always burning in the fire of anger, those who are greedy, i.e. those who never make charities and keep hoarding only, can never generate devotion in themselves. Only a brave person can become a true devotee who frees himself from the ego of caste and creed, and his lineage.

आरत ह्वै गुरु भक्ति करु, सब कारज सिध होय।
करम जाल भौजाल में, भक्त फंसै नहिं कोय॥ २२॥

Aarat Hwai Guru Bhakti Karu, Sab Kaaraj Sidha Hoye.
Karam Jaal Bhoujaal Mein, Bhakta Phansai Nahin Koye..22..

If you are tired of your endless desires and distresses, come to the shelter of your Guru and offer your service with devotion

to him. Everything that has gone against you, will turn in your favour; all that you undertake to do, will be accomplished. No true devotee of a Guru gets caught in the worldly entanglements, worldly pleasures and enjoyment of carnal desires.

देखा देखी भक्ति का, कबहुं न चढ़सी रंग।
विपत्ति पड़े यों छाड़सी, केचुलि तजत भुजंग॥ २३॥

Dekhaa Dekhee Bhakti Kaa, Kabahun Na Charhasee Rang.
Vipatti Pare Youn Chcharasee Kechuli Tajat Bhujang..23..

Devotion that generates in someone by seeing others in devotion is not permanent. The devotee, whose devotion is untrue, rids himself of it under adverse circumstances just as a snake sloughs off its outer skin when the time comes.

टोटे में भक्ति करै, ताका नाम सपूत।
मायाधारी मसखरैं, केते गये अऊत॥ २४॥

Tote Mein Bhakti Karai, Taakaa Naam Sapoot.
Maayaadhaaree Maskharain, Kete Gaye Aoot...24..

Only he is a worthy son, a true devotee of his Guru and a man of endeavour who, without caring for loss or gain, shows devotion to his Guru under all circumstances. But those, who suffer from the problem of ego of money and wealth, have, no one knows in what great number, been destroyed. Delusion and pride have no relationship with devotion.

तिमिर गया रवि देखते, कुमति गयी गुरु ज्ञान।
सुमति गयी अति लोभते, भक्ति गयी अभिमान॥ २५॥

Timir Gayaa Ravi Dekhate, Kumati Gayee Guru Gyaan.
Sumati Gayee Ati Lobhate, Bhakti Gayee Abhimaan..25..

The darkness comes to an end with the sunrise, and ignorance comes to an end after the Guru imparts true knowledge. Under the effect of avarice even the capacity of upright thinking is destroyed, and under the effect of ego one's devotion is destroyed. And so, one must safeguard himself from avarice and ego.

निर्पक्षी की भक्ति है, निर्मोही को ज्ञान।
निरदुंदी की मुक्ति है, निर्लोभी निर्बान॥ २६॥

Nirpakshee Kee Bhakti Hai, Nirmohee Ko Gyaan.
Nirdundee Kee Mukti Hai, Nirlobhee Nirbaan..26..

One may generate devotion in himself by freeing himself

from the prejudice of caste, creed and community, and one may attain true knowledge, only by freeing himself from the delusions of the world and the problem of attachment. Those who are free from the dualism of the world, i.e. honour-dishonour, happiness-sorrow, joy-grief and sin-piety, get liberation. One who is free from greed, frees himself from the worldly bindings.

विषय त्याग बैराग है, समता कहिये ज्ञान।
सुखदायी सब जीव सों, यही भक्ति परमान॥ २७॥

Vishaya Tyaag Bairaag Hai, Samataa Kahiye Gyaan.
Sukhadaayee Sab Jeev Soan, Yahee Bhakti Pramaan..27..

Abnegation of pleasure of all the five sensory organs is known as renunciation, and behaving with others without discrimination is true knowledge. The greatest sign of true devotion is one's behaviour, which makes everyone happy and, his love for others. A true devotee of a Guru has all these virtues.

और कर्म सब कर्म हैं, भक्ति कर्म निहकर्म।
कहैं कबीर पुकारि के, भक्ति करो तजि भर्म॥ २८॥

Aur Karma Sab Karma Hain, Bhakti Karma Nihakarm..
Kahain Kabir Pukaari Ke, Bhakti Karo Taji Bharma..28..

The other deeds in this world are those deeds to which a 'being' (human being) remains tied due to attachment, and he has to bear its consequences also, but devotion is not that kind of deed; it, in fact, frees one from the bindings of the world. Kabir Saheb announces that one should get rid of confusion and generate devotion in oneself with love.

भक्ति महल बहु ऊंच है, दूरहि ते दरशाय।
जो कोई जन भक्ति करे, शोभा बरनि न जाय॥ २९॥

Bhakti Mahal Bahu Oonch Hai Doorahi Te Darshaaye.
Jo Koyee Jan Bhakti Kare, Shobha Barani Na Jaaye..29..

The temple of devotion is very high and can be seen from quite a distance, i.e. the virtues of devotion of the devotees are praised all around. And so, the beauty of such life which is full of devotion is beyond description. It is indescribable and wonderful.

भक्तन की यह रीति है, बंधे करे जो भाव।
परमारथ के कारने, यह तन रहो कि जाव॥ ३०॥

Bhaktan Kee Yah Reti Hai,Bandhe Kare Jo Bhaav.
Paramaarath Ke Kaarane, Yah Tan Raho Ki Jaav..30..

The way the devotees act is that they rid themselves of all kinds of attachment and ego and render their service to their Guru with love and devotion. Even if they have to die during performance of an auspicious deed, they won't hesitate; they will certainly do it.

भक्ति पंथ बहु कठिन है, रती न चालै खोट।
निराधार का खेल है, अधर धार की चोट॥ ३१॥

Bhakti Pantha Bahu Kathin Hai, Ratee Na Chaalai Khoat.
Niraadhaar Kaa Khel Hai, Adhar Dhaar Kee Choat..31..

The path of devotion is full of difficulties. Slightest deviation like carelessness, falsehood, and other vices etc are not permissible in this line. This is such spiritual practice which provides nothing that could save a person from a certain downfall in the case of deviation from the right path.

भक्ति-भक्ति सब कोई कहै, भक्ति न जाने भेव।
पूरण भक्ति जब मिलै, कृपा करै गुरुदेव॥ ३२॥

Bhakti-Bhakti Sab Koyee Kahai, Bhakti Na Jaane Bhev.
Pooran Bhakti Jab Milai, Kripaa Karai Gurudev..32..

Everyone talks of devotion, but it is very difficult to generate it in oneself. No one knows its mystery. Perfect devotion comes only when the Sadguru is pleased; he blesses and kindly imparts true knowledge in order to remove all the doubts of the mind and one's carnal desires and, the world illuminates with the light of devotion..315..

Satyanam *Satyanam* *Satyanam*

13

LOVE

Love is the Quintessence of this world and the creation. This is the greatest requirement of every living being, and one without it is lifeless. The taste of love is wonderful and is coveted by everyone. It is because of their nescience that ordinary people take 'infatuation' to be real love; but, in fact, infatuation and love belong to two different directions. Infatuation is related to selfishness which causes downfall. But love leads to the objects of a man's creation and existence. Only rarest of lovers are capable of following this path. Devotion is the outcome of love and love is the outcome of devotion; both are complementary to each other, and servitude is the means through which this can be achieved. All the other powers become weak before the power of servitude and love. Everyone bows before the power of these two. Through servitude and love one may gain victory over the entire world, and so, it can be said that there is enormous power in love and it is endowed with transcendental charm. Love develops humanly virtues in life which serves and safeguards entire humanity. Love is another from of non-violence, and co-operation, amiability, compassion and amity are many other various forms of it, which are fractionally present in everyone's heart. Love is that temple of sacrifice, austerity and equality to which bow down even animal-like hostile tendencies and get transformed into saintly and divine nature.

Love is neither restricted to a specific caste or community nor can it be bought in a city or in a market. Love is unrestrained and precious. Love is so sacred a thing, taking place in the hearts

of masters and proteges and lovers that it can neither be seen nor can it be touched; it can only be felt. The disciples, devoted 'servants', while rendering their service to their Sadgurus, practise spirituality in their lives with their didactic preachings. Love is the mirror of one's soul, viewing which one attains self-realization and spiritual accomplishments. The loving devotees of a Sadguru, saints and sages spread knowledge all around under his able guidance. And so, love is the only means through which the darkness of nescience comes to an end and the light of knowledge spreads. In this context Kabir Saheb has given a description of love and its real form.

SAAKHI

यह तो घर है प्रेम का, खाला का घर नाहिं।
शीष उतारै भुयं धरै, तब पैठे घर मांहि॥ १॥

Yeh To Ghar Hai Prem Kaa, Khaalaa Kaa Ghar Naahin.
Sheesh Uttaarai Bhuyan Dharai, Tab Paithe Ghar Maahin..1..

This is a place where only devotion to Sadguru should exist. It's not someone's aunts house where worldly relationships can be entertained. One shall have to decapitate himself and put his head on the altar in order to be able to get an entry into this place. One cannot make an entry just like that.

यह तो घर है प्रेम का, ऊंचा अधिक इकंत।
शीष काटि पग तर धरै, तब पैठे कोई संत॥ २॥

Yeh To Ghar Hai Prem Kaa, Ooncha Adhik Ikant.
Sheesh Kaati Pag Tar Dharai, Tab Paith Koyee Sant..2..

This is a house which belongs to love and affection. It's a high and wonderful house built in seclusion. Only that knowledgeable saint, who is prepared to decapitate himself and offer his head at the feet of his Sadguru, can get an entry into this house and sit in it, i.e. one should be prepared to sacrifice his life even, for love.

प्रेम न बाड़ी ऊपजै, प्रेम न हाट बिकाय।
राजा परजा जो रुचै, शीश देय ले जाय॥ ३॥

Prem Na Baree Oopajai, Prem Na haat Bikaaye..
Raaja Parjaa Jo Ruchai, Sheesh Deya Le Jaaye..3..

The crop of love does not grow in farms and barns. Love is not something which can be bought in the city market, i.e. there is no worldly business transaction of love. Love is nothing but love. A king or his subjects, the poor and the rich, whoever wishes, may exchange it with his head, by sacrificing one's life.

यह तत वह तत एक है, एक प्रान दुइ गात।
अपने जिय से जानिये, मेरे जिय की बात॥ ४॥

Yeh Tat Vah Tat Aik Hai, Aik Praan Dui Gaat.
Apane Jiya Se Jaaniye, Mere Jiya Kee Baat..4..

These are two things in one. There is no discrimination in a friendship of mutual understanding; only its outwardly appearance is in the form of two bodies, which have only one soul. Only lovers (of God) know the deep mystery of love, i.e., only a lover knows the heart of a lover.

जो जागत सो सपन में, ज्यौं घट भीतर सांस।
जो जन जाको भावता, सो जन ताके पास॥ ५॥

Jo Jaagat So Sapan Mein, Joyn Ghat Bheetar Saans.
Jo Jan Jaako Bhaavataa, So Jan Taake Paas..5..

Like the breath remains the same whether awake or asleep, in the same manner a lover (of God) remains with his beloved all the time. He does not separate from his beloved under any circumstances. So wonderful is the meeting of lovers.

प्रीति ताहि सो कीजिये, जो आप समाना होय।
कबहुक जो अवगुन पड़ै, गुन ही लहै समोय॥ ६॥

Preeti Taahi So Keejiye, Jo Aap Samaanaa Hoye.
Kabahuk Jo Avagun Parai, Gun Hee Lahai Somoye..6..

One should love only those with whom he has mental harmony, i.e. those who are truthful, who have some depth, who are serious and possess self-confidence. And if, by any chance, one commits a mistake, the other one should ignore it and should give place in his heart to virtues only.

नाम रसायन प्रेम रस, पीवत अधिक रसाल।
कबीर पीवन दुर्लभ है, मांगै शीश कलाल॥ ७॥

Naam Rasaayan Prem Ras, Peevat Adhik Rasaal.
Kabir Peevan Durlabh Hai, Maangai Sheesh Kalaal..7..

The chemical of the juice of love received from the true knowledge imparted by the Sadguru is very sweet in taste. Kabir Saheb says that this juice of love is not in easy access to everyone, and drinking it is also not easily possible. There are many kinds of difficulties that one may have to come across in trying to drink it, and the Sadgurus demand one's head in exchange, i.e. one can attain it only after one gets rid of his ego completely and makes a complete surrender to his Sadguru.

सबै रसायन हम किया, प्रेम समान न कोय।
रंचक तन में संचरै, सब तन कंचन होय॥ ८ ॥

Sabai Rasaayan Ham Kiyaa, Prem Samaan Na Koye.
Ranchak Tan Mein Sancharai, Sab Tan Kanchan Hoye..8..

I have tasted all the chemicals of the world, but there is nothing that can be compared with the chemical of love, because its base is transcendental. The slightest entry of it into the body makes the body blissful and pure like gold.

अमृत पीवै ते जना, सतगुरु लागा कान।
वस्तु अगोचर मिलि गई, मन नहिं आवा आन॥ ९ ॥

Amrit Peevai Te Janaa, Satguru Laagaa Kaan.
Vastu Agochar Mili Gayee, Man Nahin Aavaa Aan..9..

Only those devoted gentlemen drink the nectar of love who have come in contact with a Sadguru and have heard him preaching true knowledge. And once they get the thing on which sensory organs have no effect, i.e. once they attain peace of mind, there is not anything that would interest them.

साधु सीप समुद्र के, सतगुरु स्वाती बुन्द।
तृषा गई एक बुन्द से, क्या ले करो समुन्द॥ १० ॥

Saadhu Seep Samudra Ke, Satguru Swaatee Bund..
Trishaa Gayee Ek Bund Se, Kyaa Le Karo Samund..10..

The saints and sages are like shells of a sea and the Sadguru is like a drop of Swati Nakshatra (name of the fifteenth Nakshatra). If one drop quenches the thirst, why should one bother for the sea, i.e. the true knowledge imparted by the Sadguru becomes the pearl of love in the hearts of saints and brings an end to all kinds of worldly longings. It brings peace and contentment.

मिलना जग में कठिन है, मिलि बिछरौ जनि कोय।
बिछुरा साजन तिहि मिलै, जिहि माथै मनि होय॥ ११॥

Milanaa jag Mein Kathin hai, Mili Bichcharou Jani Koye.
Bichchuraa Saajan Tihi Milai, Jihi Maathai Mani Hoye..11..

It is very difficult to come in contact with a Sadguru in this mortal world. If, fortunately, you come across a Sadguru, see to it that you don't separate from him, because reunion of a separated lover is possible only when he is very lucky (when he has the radiating gem of fortune on his forehead).

नैनों की करि कोठरी, पुतली पलंग बिछाय।
पलकों की चिक डारि कै, पिय को लिया रिझाय॥ १२॥

Nainon Kee Kari Kotharee, Putali Palang Bichchaaye.
Palakon Kee Chik Daari Kai, Piya Ko Liyaa Rijhaaye..12..

In order to honour the arrival of my God-like Sadguru, I made my eyes a room, and made the pupil of my eye a couch, and using the eyelid as a curtain, I pleased my master (while meditating on the master the devotee has to close his eyes and has to express his devotional love by pleasing him).

जब लग मरने से डरैं, तब लगि प्रेमी नांहि।
बड़ी दूर है प्रेम घर, समझ लेहु मन मांहि॥ १३॥

Jag Lag Marane Se Darain, Tab Lagi Premee Naahin.
Baree Door Hai Prem Ghar, Samajh Lehu Man Maanhi..13..

One cannot become a true lover (of God) so long as he has fear of death in his mind. The abode of love is too far; it is not easy to reach there. One may be blessed with love only after he overcomes fear of death. This should be very clear to everyone.

प्रीति बहुत संसार में, नाना विधि की सोय।
उत्तम प्रीति सो जानिये, सतगुरु से जो होय॥ १४॥

Preeti Bahut Sansaar Mein, Nanaa Vidhi Kee Soye.
Uttam Preeti So Jaaniye, Satguru Se Jo Hoye..14..

This world is full of love, but it has many kinds. The love, which entails selfishness and attachment, is not permanent. The love which is for the Sadguru is considered supreme. This love entails affection and devotion which is permanent and enables one to attain salvation.

गुणवेता औ द्रव्य को, प्रीति करै सब कोय।
कबीर प्रीति सो जानिये, इनते न्यारी होय॥ १५॥

Gunvetaa Aou Dravya Ko, Preeti Karai Sab Koye.
Kabir Preeti So Jaaniye, Inate Nyaaree Hoye..15..

This world is full of selfishness and people in this world love those who are virtuous and wealthy, because they always expect fulfilment of their aspirations from them. Kabir Saheb says that it is only that love which should be considered real love which is above all these things and true.

जो है जाका भावता, जब तब मिलि हैं आय।
तन मन ताको सौंपिये, जो कबहुं न छाड़ि जाय॥ १६॥

Jo Hai Jaakaa Bhaavataa, Jab Tab Mili Hain Aaye.
Tan Man Taako Sounpiye, Jo Kabahun Na Chchari Jaaye..16..

One who has a liking for someone or who loves him, keeps meeting him from time to time. But one should make a total surrender of oneself on mental and physical level to someone who would never separate in the future. The bond of love should be unbreakable so that there is no separation.

जल में बसै कमोदिनी, चन्दा बसै अकास।
जो है जाका भावता, सो ताही के पास॥ १७॥

Jal Mein Basai Kamodini, Chandaa Basai Akaas.
Jo Hai Jaakaa Bhaavata, So Taahee Ke Paas..17..

The water-lily has its abode on the surface of water only, but seeing whom (the moon) she blooms with a smile, has his abode far away in the sky. In the same manner, one who is a true lover of someone, remains always with him, i.e. in the world of love, being physically away has no meaning. Loving someone's soul keeps one close to him.

आगि आंचि सहना सुगम, सुगम खड़ग की धार।
नेह निबाहन एक रस, महा कठिन ब्यौहार॥ १८॥

Aagi Aanchi Sahanaa Sugam, Sugam Kharag Kee Dhaar.
Neh Nibaahan Ek Ras, Mahaa Kathin Byouhaar..18..

Bearing the heat of fire is easy; and facing the blade of sword is also not difficult, but accomplishing love which does not change under any circumstances, is very difficult, i.e. love in this world is different in the beginning from what shape it takes at the end.

नेह निबाहै ही बनै, सोचै बनै न आन।
तन दे मन दे शीश दे, नेह न दीजै जान॥ १९॥

Neh Nibaahai Hee Banai, Soachai Banai Na Aan.
Tan De Man De Sheesh De, Neh Na Deejai Daan..19..

Accomplishing love is good, and there lies one's well-being also in it. Too much of thinking and contemplation do not add to its dignity. One may have to sacrifice one's body and mind, one may have to offer one's head also, but one must not lose one's hold on love because love is the most precious thing of all and is above everything.

प्रीति पुरानि न होत है, जो उत्तम से लाग।
सो बरसां जल में रहै, पथर न छोड़े आग॥ २०॥

Preeti Puraani Na Hoat Hai, Jo Uttam Se Laag.
So Barasaan Jal Mein Rahai, Pathar Na Chchore Aag..20..

If one loves a worthy person, no matter what length of time passes, it never becomes old. This can be likened to a piece of stone, which may remain submerged under water for hundreds of years and yet it does not forsake fire (hitting a piece of stone with the other creates fire).

गहरी प्रीति सुजान की, बढ़त-बढ़त बढ़ि जाय।
ओछी प्रीति अजान की, घटत घटत घटि जाय॥ २१॥

Gaharee Preeti Sujaan Kee, Barhat-Barhat Barhi Jaaye.
Oachchee Preeti Ajaan Kee, Ghatat Ghatat Ghati Jaaye..21..

The love and affection of great personages and knowledgeable gentlemen is supreme possessing certain depth in it and grows with time. But the love and affection of ignorant ones is of lower category and decreases with time, and in the process it comes to an end—like the shadow of a forenoon.

सजन सनेही बहुत हैं, सुख में मिले अनेक।
बिपत्ति पड़े दुख बांटिये, सो लाखन में एक॥ २२॥

Sajan Sanehi Bahut Hain, Sukh Mein Mile Anek.
Bipatti Pare Dukh Baantiye, So Laakhan Mein Ek..22..

Though there are many in this world who would show affinity and call themselves near relatives, they are seen only when one is happy and comfortable. But there could be hardly one in a million who would share someone's plight when he is in distress, i.e. everyone parts at the time when one is in distress.

प्रेम प्रीति से जो मिले, ताको मिलिये धाय।
कपट राखिके जो मिले, तासे मिलै बलाय॥ २३॥

Prem Preeti Se Jo Mile, Taako Miliye Dhaaye.
Kapat Raakhike Jo Mile, Taase Milai Balaaye..23..

One should rush forward to meet a person who displays love and affection while meeting. One should not keep anything secret with such a person. But it is never good to meet those who are cunning, who are inwardly different from what they appear outwardly. Even facing death is better than meeting such cunning people, i.e. it is advisable to keep oneself at a distance from such wicked ones.

प्रेम पियाला सो पिये, शीश दच्छिना देय।
लोभी शीश न दे सकै, नाम प्रेम का लेय॥ २४॥

Prem Piyaalaa So Piye Sheesh Dachchinaa Deya.
Lobi Sheesh Na De Sakai, Naam Prem Kaa Leya..24..

Only that lover sips from the goblet of love who is courageous enough to decapitate himself and offer his head to his Sadguru. And only a true lover is capable of doing this. But those suffering from avarice, miserliness and worldly desires cannot offer their heads. They only talk in the name of love.

प्रेम-प्रेम सब कोइ कहै, प्रेम न चीन्है कोय।
जा मारग साहिब मिलै, प्रेम कहावै सोय॥ २५॥

Prem-Prem Sab Koyee Kahai, Prem Na Cheenhai Koye.
Jaa Maarag Saahib Milai, Prem Kahaavai Soye..25..

Pronouncing the word 'love' is very easy, and so, everyone talks of love, but no one really knows what true love is. The path, adopting which, one may come across God, the deeds that enable a person to come in contact with Him, are the forms of true love.

प्रेम बिकाता मैं सुना, माथा साटै हाट।
पूछत बिलम न कीजिये, तत छिन दीजै काट॥ २६॥

Prem Bikaataa Main Sunaa, Maathaa Saatai Haat.
Poochchat Bilam Na Keejiye, Tat Chchin Deejai Kaat..26..

Love is precious and who is there who can pay its price? Keeping this in mind Kabir Saheb says—'I have heard that love is sold, but one has to offer his head in return. Don't delay in making inquiries under these circumstances. Even offering one's

head in exchange is not a costly affair. It is advisable to offer one's head at once as its price.'

प्रेम बिना धीरज नहीं, बिरह बिना वैराग।
सतगुरु बिन जावै नहीं, मन मनसा का दाग॥ २७॥

**Prem Binaa Dheeraj Naheen, Birah Binaa Vairaag.
Satguru Bin Jaavai Naheen, Man Manasaa Kaa Daag..27..**

Unless there is love in one's heart, there can be no existence of patience, and unless there is an unrest for separation one cannot reach the stage of renunciation. No matter what one may do, without the guidance of a perfect Sadguru, the vices cannot be removed.

प्रेम भक्ति में रचि रहैं, मोक्ष मुक्ति फल पाय।
शब्द मांहि जब मिलि रहै, नहिं आवै नहिं जाय॥ २८॥

**Prem Bhakti Mein Rachi Rahain, Moksha Mukti Phal Paaye.
Shabda Maanhi Jab Mili Rahai, Nahin Aavai Nahin Jaaye..28..**

A lover (of God) should keep himself stable in love and in offering his devotional service. He will definitely attain salvation as a result. He will become free from life-and-death cycle of this world after he attains self-realization by practising the preachings of his Sadguru.

प्रेम छिपाया ना छिपै, जा घट परगट होय।
जो पै मुख बोलै नहीं, नैन देत हैं रोय॥ २९॥

**Prem Chchipaayaa Naa Chchipai, Jaa Ghat Pargat Hoye.
Jo Pai Mukh Bolai Naheen, Nain Det Hain Roye..29..**

One cannot conceal love. Even the lover is unable to control it when the river of love gushes from his heart. He finds himself incapable of concealing it. Even if he is not able to speak a single word of love, his eyes begin shedding tears of pious love, i.e. the eyes speak the secrets of heart.

प्रेम पांवरी पहिरि के, धीरज कज्जल देय।
शील सिंदूर भराय के, तब पिय का सुख लेय॥ ३०॥

**Prem Paanvaree Pahiri Ke, Dheeraj Kajjal Deya.
Sheel Sindoor Bharaaye Ke, Tab Piya Kaa Sukh Leya..30..**

(Our Sadguru cannot be pleased by worldly adornment; what can actually please him is transcendental adornment). And so, wear the anklets of love, apply the collyrium of patience to your

eyes, apply the vermilion of humility, and then only you can get the delight of love of your lover, i.e. it is very important to possess these virtues in order to be able to get the pleasure of being one with the supreme soul.

प्रेम बिना नहिं भेष कछु, नाहक करै सुवाद।
प्रेम बाद जब लग नहीं, सबै भेष बरबाद॥ ३१॥

Prem Binaa Nahin Bhesh Kachchu, Naahak Karai Suwaad.
Prem Baad Jab Lag Naheen, Sabai Bhesh Barbaad..31..

The outwardly appearance has absolutely no meaning if there is no love in one's heart. It is useless even talking about it. Unless the love is truly in practice, wearing an outwardly appearance is meaningless and is a sure sign of ruin.

प्रेम भाव इक चाहिए, भेष अनेक बनाय।
भावै घर में वास कर, भावै बन में जाय॥ ३२॥

Prem Bhaav Ik Chaahiye, Bhesh Anek Banaaye.
Bhaavai Ghar Mein Vaas Kar, Bhaavai Ban Mein Jaaye..32..

One should have only pious feeling of love in his heart, and having done this one may adopt as many outwardly appearances as he wants, it wouldn't matter. One may, then, lead a family life or may become a recluse or may even go to the forests and lead a spiritual life

प्रेमी ढूंढत मैं फिरूं, प्रेमी मिलै न कोय।
प्रेमी सों प्रेमी मिलै, विष से अमृत होय॥ ३३॥

Premee Dhoondhat Main Phiroon, Premi Milai Na Koye.
Premee Soan Premee Milai, Vish Se Amrit Hoye..33..

There is no dearth of other kinds of people in this world, but I have been looking for a lover (of God) and I have not been able to come across one, i.e. there is a dearth of lovers (of God). If a lover meets another lover, even poison gets transformed into nectar (even vices are transformed into virtues).

छिनहि चढ़ै छिन उतरै, सो तो प्रेम न होय।
अघट प्रेम पिंजर बसै, प्रेम कहावै सोय॥ ३४॥

Chchinahi Charhai Chchin Utarai, So To Prem Na Hoye.
Agaht Prem Pinjar Basai, Prem Kahaavai Soye..34..

The feeling of love which fluctuates every moment can in no case be considered true love. Love is something which never

decreases and which keeps one engrossed in itself all the time, and then only it can be called true love.

आया प्रेम कहां गया, देखा था सब कोय।
छिन रोवै छिन में हंसै, सो तो प्रेम न होय॥ ३५॥

Aayaa Prem Kahaan Gayaa, Dekhaa Thaa Sab Koye.
Chchin Rovai Chchin Mein Hansai, So To Prem Na Hoye..35..

Everyone saw the lover (of God) getting in love, but where is that love now? This love is nothing but emotion. One, who, in the name of love, starts weeping one moment and laughing the other, cannot be a true lover (of God). This is only an illusion.

जा घट प्रेम न संचरै, सो घट जानु मसान।
जैसे खाल लुहार की, सांस लेत बिन प्रान॥ ३६॥

Ja Ghat Prem Na Sancharai, So Ghat Jaanu Masaan.
Jaise Khaal Luhaar Kee, Saans Let Bin Praan..36..

A heart, in which there is no love, should be considered a cremation ground, because such a heart seems dead and gives an impression of being devoid of feelings. It is the same as the bellows of a blacksmith, which is made of the leather of an animal which breathes in and out despite being inanimate (the blacksmith stokes up the fire by pumping air out of it).

जहां प्रेम तहं नेम नहीं, तहां न बुधि व्यवहार।
प्रेम मगन जब मन भया, कौन गिनै तिथि वार॥ ३७॥

Jahaan Prem Tahan Nem Naheen, Tahaan Na Budhi Vyavahaar.
Prem Magan Jab Man Bhayaa, Kaun Ginai Tithi Vaar..37..

Love is never governed by any rule, there is no abstinence and there is no binding. One who is in love (with God), does not think of gains and losses, and 'mine and thine' is not their concern. Love, under all circumstances, is free from such things. Once someone is deep in love, he forgets everything and in such state of affairs who will care for what day or date it is.

गोता मारा सिंधु में, मोती लाये पैठि।
वह क्या मोती पायेंगे, रहे किनारे बैठि॥ ३८॥

Gotaa Maaraa Sindhu Mein, Motee Laaye Paithi.
Vah Kyaa Motee Paayenge, Rahi Kinaare Baithi..38..

Love is like a deep sea. Only that lover (of God) who will dive into it fearlessly shall be able to get the pearl of ultimate

happiness in it. And one who will not be able to muster up enough courage to dive into it, shall remain sitting at the beach. He will remain without love in this world. How will he get the pearls of ultimate happiness then?

कबीर हम गुरु रस पिया, बाकी रही न छाक।
पाका कलश कुम्हार का, बहुरि न चढ़सी चाक॥ ३९॥

Kabir Ham Guru Ras Piyaa, Baakee Rahee Na Chchaak.
Paakaa Kalash Kumhaar Kaa, Bahuri Na Charhasee Chaak..39..

Kabir Saheb says—'We have enjoyed the nectar of the preachings of the Sadguru, and we have taken it in such quantities that we are no more thirsty. It is the same as a pitcher which once baked cannot be placed on a potter's wheel.'

अधिक सनेही माछरी, दूजा अलप सनेह।
जबही जलते बीछुरै, तबही त्यागै देह॥ ४०॥

Adhik Sanehee Maachcharee, Doojaa Alap Saneh.
Jabahe Jalate Beechchurai, Tabahee Tyaagai Deh..40..

A fish is the greatest lover of water. No love is as great as a fish. A fish leaves its body as soon as it separates from water, i.e. a true lover can be likened to a fish. The love of others is not of that degree, but a fish is such a lover which becomes lifeless after being separated from its lover (water).

जब मैं था तब गुरु नहीं, अब गुरु हैं मैं नाहिं।
प्रेम गली अति सांकरी, तामें दो न समांहि॥ ४१॥

Jab Main Thaa Tab Guru Naheen, Ab Guru Hain Main Naahin.
Prem Galee Ati Saankaree, Taamein Do Na Samaanhi..41..

When I suffered from ego, I was deprived of the nectar of love of my Guru. Now I have a Guru and his nectar of love as well, but my ego has vanished. The lane of love is so narrow that two cannot exist in it at a time, i.e. Guru and disciple lost their separate existence and became one in love.

आठ पहर चौसठ घड़ी, लागि रहे अनुराग।
हिरदै पलक न बीसरे, तब सांचा बैराग॥ ४२॥

Aath Pahar Chousath Gharee, Laagi Rahe Anuraag.
Hirdai Palak Na Beesare, Tab Saanchaa Bairaag..42..

Remain engrossed in the love of Sadguru all the time, i.e. keep meditating on him under all circumstances. Do no forget

14

REMEMBERING GOD

For the welfare of one's own, remembering God has an especially important place in practising spiritual life. It is that mysterious and wonderful process of devotion which cannot be seen or evaluated by anyone else. But it has a wonderful impact on the life of a devotee from outside and inside both. The sacred name with which the devoted seekers and disciples are initiated by a Sadguru, has an incessant relationship with the act of remembering God. Where there is love and devotion, God will also be remembered there. Remembering God has its own role in the combination of servitude, love and devotion. Remembering God is such pure stream of invisible holy Saraswati which, making the lives of devotees pure, quenches the thirst of their hearts. Sadguru-God may or may not be before his devotees, may be near or at a distance, his remembrance ensures his presence in the temples of the hearts of His devotees by being in their memory. The same memory, in the quietude of remembering God, on the unknown surface of consciousness, becomes animate and gets transformed into the form of a Sadguru, and gives the pleasure to the devotees of seeing Him. There is a great power in remembering God which brings the 'servant' and his 'master' close to each other. Expectations and disappointments have no place in the act of remembering God because true devotees have no desires and ambitions.

Remembering God is the inner spiritual practice of a devotee. Its mysterious experience is also very internal. And so, it does not demand any kind of particular outer garb. If there is no faith,

concentration and wholehearted effort in remembering God, the outside things like string of beads, a mark made on the forehead or wearing sacred thread, would become an act of sanctimony only. There is no binding of time and place in regard to remembering God. The devotees continue to remember the Sadguru at liberty with love. Life is precious. No one knows when the chain of breaths may break. And so, the Sadguru has preached to remember God with each breath. In this context Kabir Saheb, explaining the importance of remembering God, has said that this will definitely unfold the knowledge of devotion.

SAAKHI

नाम रतन धन पाय के, गांठो बांध न खोल।
नहिं पाटनहिं पार भी, नहिं गाहक नहिं मोल॥ १ ॥

Naam Ratan Dhan Paaye Ke, Gaantho Baandh Na Khoal.
Nahin Paatanahin Paar Bhee, Nahin Gaahak Nahin Moal..1..

After having got the gem of true knowledge from your Sadguru, you must bear it in your mind and keep it in your memory carefully. Never exhibit this gem in a place which is devoid of assayers. One should unravel the mysteries of the true knowledge imparted by a Sadguru among the true seekers only.

नाम जो रत्ती एक है, पाप जु रत्ती हजार।
आध रत्ति घट संचरै, जारि करे सब छार॥ २ ॥

Naam Jo Rattee Ek Hai, Paap Ju Ratti Hajaar.
Aadh Ratti Ghat Sancharai, Jaari Kare Sab Chchaar..2..

Like, a very small sparkle of fire can burn and incinerate a huge pile of things, in the same manner, a very little of true knowledge imparted by a Sadguru can be more than sufficient. The impact of true knowledge imparted by a Sadguru is greater than the impact of the consequences of the thousand times more of sinful deeds. Slightest of true knowledge in one's life can remove the greatest of defects and vices of a person.

राम जपत कुष्टी भला, चुइ चुइ परै जु चाम।
कंचन देह किस काम की, जो मुख नाहीं राम॥ ३ ॥

Ram Japat Kushtee Bhalaa, Chuyi Chuyi Parai Ju Chaam.
Kanchan Deh Kis Kaam Kee, Jo Mukh Naahin Ram..3..

Even a leper, who continuously repeats the name of Lord Rama (one who practises self-introspection) and whose skin and blood keeps falling from his body, is better than a person whose body shines like gold, but does not utter the name of Lord Rama. Of what use is his body? What is stressed upon is that a healthy body is meaningless if it is not made use of in self-study and contemplation.

राम जपत दरिद्री भला, टूटी घर की छान।
कंचन मन्दिर जारि दे, जहां न सतगुरु ज्ञान॥ ४॥

Ram Japat Daridree Bhalaa, Tooty Ghar Kee Chchaan.
Kanchan Mandir Jaari De, Jahaan Na Satguru Gyaan..4..

A poor man, who continuously repeats the name of that Lord Rama who exists in everyone, may be possessing a dilapidated house, but even his dilapidated house is good. But a temple or palace, which is made of gold, must be set on fire, in which there is no discourse on the true knowledge imparted by a Sadguru.

राम लिया जिन सब लिया, सब सास्त्रन को भेद।
बिना राम नरके गये, पढ़ि गुनि चारों वेद॥ ५॥

Ram Liyaa Jin Sab Liya, Sab Saastran Ko Bhed.
Binaa Ram Narake Gaye, Parhi Guni Charon Ved..5..

One, who has realized the eternal and the imperishable Rama, must be considered to have acquired the knowledge of the mystery of all the treatises. And one, who could not attain realization of that Lord Rama, despite having acquired full knowledge of all the four Vedas, will continue to remain in the life-and-death cycle of this world which is like hell.

आदि नाम पारस अहै, मन है मैला लोह।
परसत ही कंचन भया, छूटा बन्धन मोह॥ ६॥

Aadi Naam Paaras Ahai, Man Hai Mailaa Loh.
Parasat Hee Kanchan Bhayaa, Chchoota Bandhan Moh..6..

The true knowledge imparted by the Sadguru can be likened to Parasmani (the philosopher's stone which is believed to convert a baser metal into gold by a mere touch) and the sinful mind can be likened to a piece of iron. The mere touch of the Parasmani of true knowledge makes the mind pious as a result of which it begins to shine like pure gold, and becomes free from all kinds of worldly

attachments and delusions, i.e. true knowledge brings an end to ignorance.

कोटि नाम संसार में, ताते मुक्ति न होय।
आदि नाम जो गुप्त जप, बिरला जाने कोय॥ ७॥

Koti Naam Sansaar Mein, Taate Mukti Na Hoye.
Aadi Naam Jo Gupta Jap, Biralaa Jaane Koye..7..

There are millions and millions of names in this world which people repeat continuously, but this is not sufficient for attainment of salvation. The name, which is everlasting, eternal and imperishable (self-knowledge) and which is worshipped secretly, can be known to someone who is loved by his Sadguru.

राम नाम निज औषधि, सतगुरु दई बताय।
औषधि खाय रु पथ रहै, ताकी बेदन जाय॥ ८॥

Ram Naam Nij Aoushadhi, Satguru Dayi Bataaye.
Aoushadhi Khaaye Ru Path Rahai, Taakee Bedan Jaaye..8..

A Sadguru is like a physician. He prescribed the name of Lord Rama (self-realization) as medicine for relief from diseases like life and death. Only that person can be cured with this medicine who practises restraint in his life, i.e. one who always moves on the right path.

राम नाम को सुमिरता, उधरे पतित अनेक।
कबीर नहिं छांड़िये, राम नाम की टेक॥ ९॥

Ram Naam Ko Sumirataa, Udhare Patit Anek.
Kabir Nahin Chchanriye, Ram Naam Kee Tek..9..

Many sinful persons have atoned for their sins by repeating the name of Lord Rama, i.e. by contemplating self-knowledge. Kabir Saheb says—'Lord Rama's name is the only base which should never be abandoned. This is the only thing which will bring ultimate fulfilment of life.

राम नाम जाना नहीं, लागी मोटी खोर।
काया हांड़ी काठ की, ना वह चढ़ै बहोर॥ १०॥

Ram Naam Jaanaa Nahin, Laagee Motee Khoar.
Kaayaa Haandee Kaath Kee, Naa Vah Charhai Bahoar..10..

(It is a great mistake committed by me due to my ego that) I could not get the essence of the name of Rama (self-knowledge) and lost a great opportunity. This body is like a wooden vessel

which, once put on the flames of fire, cannot be put again on it. In the same manner, this body, too, once put on the funeral pyre, never returns.

जबहि राम हिरदै धरा, भया पाप का नाश।
मानो चिनगी आग की, परी पुराने घास॥ ११॥

Jabahi Ram Hiradai Dharaa, Bhayaa Paap Kaa Naash.
Maano Chinagee Aag Kee, Paree Puraane Ghaas..11..

As soon as I meditated on Rama who resides in the temple of my heart, all the sins (the sinful deeds committed due to ignorance) were destroyed, as if a pile of dry grass was set on fire, i.e. all the sins are destroyed with the help of self-realization.

कोई न जम से बांचिया, राम बिना धरि खाय।
जो जन बिरही राम के, ताको देखि डराय॥ १२॥

Koyee Na Jam Se Baanchiyaa, Ram Bina Dhari Khaaye.
Jo Jan Birahee Ram Ke, Taako Dekhi Daraaye..2..

No one in this world can escape death. The god of death eats away all those who do not possess knowledge of the 'Self'. But those, who are lovers of that Rama who has his abode in the heart, do not fear the god of death, because they do not care for their physical existence.

पूंजि मेरी राम है, जाते सदा निहाल।
कबीर गरजे पुरुष बल, चोरी करै न काल॥ १३॥

Poonji Meree Ram Hai, Jaate Sadaa Nihaal.
Kabir Garaje Purush Bal, Choree Karai Na Kaal..13..

My real capital is Rama which keeps me always happy. I am neither worried nor do I have any desires. Kabir Saheb announces boldly that this is earned with one's endeavours of practice of spirituality (self-realization). This can neither be stolen away by a thief nor can it be devoured by the god of death.

कबीर हरि के नाम में, सुरति रहै करतार।
ता मुख से मोती झरे, हीरा अनंत अपार॥ १४॥

Kabir Hari Ke Naam Mein, Surati Rahai Kartaar.
Taa Mukh Se Motee Jhare, Heera Ananat Apaar..4..

A person, who concentrates on the name of God alone, speaks only sweet words which come out like pearls. Peace and contentment are the diamonds which adorn his life, i.e. spiritual

life brings virtues in one's life which fills the world with good smell.

कबीर आपन राम कहि, औरन राम कहाय।
जा मुख राम न नीसरै, ता मुख राम कहाय॥ १५॥

Kabir Aapan Ram Kahi, Auran Ram Kahaaye.
Jaa Mukh Ram Na Neesarai, Taa Mukh Ram Kahaaye..15..

Kabir Saheb says—'You should yourself keep repeating the name of Rama continuously and make others, too, do the same. It is only Rama in this world who is eternal and imperishable, and so, know this fact yourself and tell others, too, about it. Make those, too, utter the name of Rama, who do not do so, i.e. let everyone know the importance of Rama.'

कबीर मुख सोई भला, जा मुख निकसै राम।
जा मुख राम न नीकसै, ता मुख है किस काम॥ १६॥

Kabir Mukh Soyee Bhalaa, Jaa Mukh Nikasai Ram.
Jaa Mukh Ram Na Neekasai, Taa Mukh Hai Kis Kaam..16..

Kabir Saheb says—'Only that mouth is beautiful (praiseworthy) which utters the name of Rama; and that mouth, which does not utter the name of Rama, is worthless, i.e. the beauty of a mouth is only in uttering the name of Rama.'

कबीर हरि के मिलन की, बात सुनी हम दोय।
कै कछु हरि को नाम ले, कै कर ऊंचा होय॥ १७॥

Kabir Hari Ke Milan Kee, Baat Sunee Ham Doye.
Kai Kuchch Hari Ko Naam Le, Kai Kar Oonchaa Hoye..17..

Kabir Saheb says—'I have heard two things about coming in contact with God—either repeat the name of God continuously or make discourses on self-realization and practising spirituality in life, or perform some virtuous deeds like making charities etc. Engaging oneself in doing good to others is one of the ways of coming in contact with God.

लम्बा मारग दूर घर, बिकट पंथ बहु मार।
कहो सन्त क्यों पाइये, दुर्लभ गुरु दीदार॥ १८॥

Lambaa Maarag Door Ghar, Bikat Pantha Bahu Maar.
Kaho Sant Kyon Paaiye, Durlabh Guru Deedaar..18..

The path is too long, the house (goal) is too far and is full of adverse circumstances and hindrances. 'O saints and sages! Now

tell me how to achieve the goal. It is extremely difficult to come in contact with the God-like Sadguru (in order to be able to achieve the goal one has to get rid of worldly desires and practise spirituality religiously; and this is the reason why it is considered difficult).

जैसे माया मन रमैं, तैसा राम रमाय।
तारा मण्डल बेधि के, तब अमरापुर जाय॥ १९ ॥

Jaise Maayaa Man Ramain, Taisaa Ram Ramaaye.
Taaraa Mandal Bedhi Ke, Tab Amaraapur Jaaye..19..

Like, the mind engages itself in the world of delusions and in the enjoyment of worldly pleasures, in the same manner, one is advised to concentrate on Rama with the same kind of enthusiasm. Once the mind becomes stable in practising spirituality, it shall be able to free itself from the bindings of all the five elements and shall attain salvation.

ज्ञान दीप परकाश करि, भीतर भवन जराय।
तहां सुमिर गुरु नाम को, सहज समाधि लगाय॥ २० ॥

Gyaan Deep Parkaash Kari, Bheetar Bhawan Jaraaye.
Tahaan Sumir Guru Naam Ko, Sahaj Samaadhi Lagaaye..20..

In order to remove the darkness of ignorance, light the lamp of true knowledge in the temple of your heart, and then, practising the true knowledge imparted by your Sadguru, get yourself in trance.

एक राम को जानि करि, दूजा देह बहाय।
तीरथ व्रत जप तप नहीं, सतगुरु चरण समाय॥ २१ ॥

Ek Ram Ko Jaani Kari, Dooja Deh Bahaaye.
Teerath Vrat Jap Tap Nahin, Satguru Charan Samaaye..21..

Know the Rama who dwells in the heart of everyone and forget all others, because everything else is just an illusion. Free yourself from all the entanglements of pilgrimages, fastings and leading an ascetic life and meditate on the lotus feet of your Sadguru. Render your devotional services to him.

सुरति समावे राम में, जग से रहे उदास।
कहैं कबीर गुरु चरण में, दृढ़ राखो विश्वास॥ २२ ॥

Surati Samaave Ram Mein, Jag Se Rahe Udaas.
Kahain Kabir Guru Charan Mein, Drirh Raakho Vishwaas..22..

Free yourself from the attitude of malice and aversions in this world and settle down in the disposition of renunciation. Concentrate your mind in the meditation on Rama. Kabir Saheb says—'Have firm faith in rendering your devotional services to the lotus feet of your Sadguru. This is the only thing which will bring ultimate fulfilment to your life.

अस औसर नहिं पाइहो, धरो राम कड़िहार।
भौ सागर तरि जाव जब, पलक न लागे बार॥ २३॥

As Aousar Nahin Paaiho, Dharo Ram Karihaar.
Bhou Saagar Tari Jaav Jab, Palak Na Laage Baar..23..

You will not get the rare opportunity again to have the human mode of existence. Retain in your heart the true knowledge imparted by your Sadguru who is rowing your boat. And then you will have no problem in going across the ocean-like world, i.e. true knowledge is the only means of going across.

कोटि करम कटि पलक में, रंचक आवै राम।
जुग अनेक जो पुन्य करु, नहिं राम बिनु ठाम॥ २४॥

Koti Karan Kati Palak Mein, Ranchak Aavai Ram.
Jug Anek Jo Punya Karu, Nahin Ram Binu thaam..24..

If one settles down with full concentration in meditation on Rama even for a moment, he will be liberated from the consequences of sinful deeds of births together. But without acquiring true knowledge, one may continue to perform virtuous deeds for births together, but he will not be able to reach his ultimate goal, i.e. only self-realization brings true peace in life.

जाकी गांठी राम है, ताके हैं सब सिद्धि।
कर जोड़ी ठाढ़ी सबै, अष्ट सिद्धि नव निद्धि॥ २५॥

Jaakee Gaanthee Ram Hai, Taake Hain Sab Siddhi.
Kar Joree Thaarhee Sabai, Ashta Siddhi Nav Niddhi..25..

One who possesses wealth, which is nothing but Rama, i.e. one who has attained self-realization, accomplishes everything. All the eight Siddhis (accomplishments)—Anima, Garima, Mahima, Laghima, Prapti, Prakamya, Ishatva and Vashitwa—and the nine Nidhis (all the nine gems of Kuvera)—Padma, Mahapadma, Shankha, Makar, Kachchap, Mukund, Kumud, Neel and Kharva—keep waiting on him with folded hands, i.e. after

having attained self-realization a Sadhaka (one who practises spiritual life) rises above those things.

सुख के माथे शिल परै, राम हृदय से जाय।
बलिहारी वा दुख की, पल पल राम रटाय॥ २६॥

**Sukh Ke Maathe Shil Parai, Ram Hriday Se Jaaye.
Balihaaree Vaa Dukh Kee, Pal Pal Ram Rataaye..26..**

To hell with such happiness and pleasures of life which makes one forget the name of Rama, i.e. such happiness and pleasures of life are nothing but illusions and are worthless. The state of being in distress is far better, because it enables a person to remember the name of Rama all the time.

लेने को गुरु नाम है, देने को अन दान।
तरने को आधीनता, बूड़न को अभिमान॥ २७॥

**Lene Ko Guru Naam Hai, Dene Ko An Daan.
Karane Ko Aadheenataa, Booran Ko Abhimaan..27..**

For taking, the name of the Sadguru is there, and for giving in charity, grains are considered the best. In order to be able to cross the ocean-like world, humility is considered the best means. For dying by drowning, one has to be sinful and an egotist.

लूटि सके तो लूटि ले, राम नाम की लूट।
फिर पाछे पछताहुगे, प्राण जाहिंगे छूट॥ २८॥

**Looti Sake To Looti Le, Ram Naam Kee Loot.
Phir Paachche Pachchataahuge, Praan Jaahinge Chchoot..28..**

If you can loot, there is no restriction and there is no hindrance either; you can loot the name of Rama. Make yourself capable and loot it. Where else would you get such a loot? Loot it or else you shall have to repent after death, i.e. one should acquire the wealth of true knowledge during one's lifetime.

कबीर सूता क्या करै, गुण सतगुरु का गाय।
तेरे शिर पर जम खड़ा, खरच कदे का खाय॥ २९॥

**Kabir Sootaa Kyaa Karai, Gun Satguru Kaa Gaaye.
Tere Shir Par Jam Kharaa, Kharach Kade Kaa Khaaye..29..**

Kabir Saheb says—'Do not sleep! What will you gain from it? Do not waste your time! Sing in praise of your Sadguru. Death is hovering above your head. No one knows what it may do and at what point of time. It is devouring the remaining breaths of your life.'

अपने पहरै जागिये, ना परि रहिये सोय।
ना जानौ छिन एक में, किसका पहिरा होय॥ ३०॥

Apane Paharai Jaagiye, Naa Pari Rahiye Soye.
Naa Jaanou Chchin Ek Mein, Kiskaa Pahiraa Hoye..30..

Bring yourself to your senses! Why are you lying asleep in the slumber of attachments? Do not lose this opportunity of this human life. Wake up! This is your time. Keep yourself wide awake and know your 'Self'. Who knows what will happen next moment and cause to lose an opportunity. And then, who knows whose opportunity it will be?

नींद निशानी मीच की, उठु कबीरा जाग।
और रसायन छांडिके, राम रसायन लाग॥ ३१॥

Neend Nishanee Meech Kee, Uthu Kabiraa Jaag.
Aur Rasaayan Chchanri Ke, Ram Rasaayan Laag..31..

Kabir Saheb says—'This sleep is a sign of death. This deep slumber of attachments is a dreadful disease. So, wake up! Forget all the other chemicals (medicines) of the world and make use of the 'Rama Chemical' (true knowledge), so that you do not get into slumber.

सोया सौ निष्फल गया, जागा सो फल लेहि।
साहिब हक्क न राखसी, जब मांगे तब देहि॥ ३२॥

Soyaa Sou Nishphal Gayaa, Jaagaa So Phal Lehi.
Saahib Hakka Na Raakhasee, Jab Maange Tab Dehi..32..

One who has fallen asleep, has lost everything. The time passed during sleep is a total waste. One who remains awake, gets everything. The time one passes in the state of wakefulness, definitely yields good results. 'As you sow, so you will reap' is the law of Nature (God). One is sure to get what one demands.

कबीर क्षुधा है कूकरी, करत भजन में भंग।
वाकूं टुकड़ा डारि के, सुमिरन करूं सुरंग॥ ३३॥

Kabir Kshudhaa Hai Kookaree, Karat Bhajan Mein Bhang.
Vaakoon Tukaraa Daari Ke, Sumiran Karoon Surang..33..

Kabir Saheb says—"Hunger is like a bitch. It creates obstacles in the path of leading a spiritual life. And so, give it a piece of loaf in time in order to appease it. And then you may remember God with peace and contentment.'

बाहिर क्या दिखलाइये, अन्तर जपिये राम।
कहा महोला खलक सों, पर्यो धनी सों काम॥ ३४॥

**Baahir Kyaa Dikhalaaiye, Antar Japiye Ram.
Kahaa Maholaa Khalak Soan, Paryo Dhanee Soan Kaam..34..**

Do not make an outward show. What will you be able to show and what will you gain from it? Remember God all the time in your heart. All that you are concerned with, is God only. And so, why are you lying in the clutches of the delusions of this world? You need not say or show anything to God also.

सुमिरण मारग सहज का, सतगुरु दिया बताय।
सांस सांस सुमिरण करूं, इक दिन मिलसी आय॥ ३५॥

**Sumiran Maarag Sahaj Kaa, Satguru Diyaa Bataaye.
Saans Saans Sumiran Karoon, Ik Din Milasee Aaye..35..**

Remembering God is the simplest and easiest path which has already been shown by the Sadguru. With the help of this device I remember God with each and every breath of mine, and I am sure this will enable me to see him one day, i.e. uttering the name of God continuously, leading an austere life and Yoga are difficult processes, but simply remembering God all the time is the easiest process of leading a spiritual life which leads the devotee to his goal.

सुमिरण से सुख होत हैं, सुमिरण से दुख जाय।
कहैं कबीर सुमिरण किये, सांई मांहि समाय॥ ३६॥

**Sumiran Se Sukh Hoat Hain, Sumiran Se Dukh Jaaye.
Kahain Kabir Sumiran Kiye, Saanyee Maanhi Samaaye..36..**

Devotion through remembering God brings every happiness to life and removes every distress of mind. Kabir Saheb says—'Remember God! It has a wonderfully powerful attraction. By continuously remembering God a time comes when the devoted servant (devotee) and the master (God) become one, i.e. he attains self-realization.

सुमिरण की सुधि यौं करो, जैसे कामी काम।
एक पलक बिसरै नहीं, निश दिन आठौ जाम॥ ३७॥

**Sumiran Kee Sudhi Youn Karo, Jaise Kaamee Kaam.
Ek Palak Bisarai Naheen, Nish Din Aathou Jaam..37..**

The process of remembering God is very simple and easy,

but concentrating one's mind on it is difficult. One should accomplish remembering God in a manner a person, with great carnal appetite, keeps himself engrossed in the enjoyment of worldly pleasures. So, don't waste even a single moment and keep remembering God all the time.

सुमिरण की सुधि यों करो, ज्यों गागर पनिहारि।
हाले डोले सुरति में, कहैं कबीर विचारि॥ ३८॥

**Sumiran Kee Sudhi Youn Karo, Jyon Gaagar Panihaari.
Haalai Dolai Surati Mein, Kahain Kabir Vichaari..38..**

Accomplish remembering God in the manner a Paniharin (a woman who fetches water from river and ponds) takes care of her pitcher. While walking she moves her body in different directions, but does not forget her pitcher even for a single moment. Kabir Saheb says—"The devotees, who worship God by continuously remembering him, should observe restraint on their mind while performing their duties, and continue to remember God."

सुमिरन सों मन लाइये, जैसे दीप पतंग।
प्राण तजे छिन एक में, जरत न मोरै अंग॥ ३९॥

**Sumiran Soan Man Laaiye, Jaise Deep Patang.
Praan Taje Chchin Ek Mein, Jarat Na Morai Ang..39..**

Exercise control over your mind and direct it toward remembering God in a manner a moth does to a bright lamp. He dies within moments and yet does not fear getting burnt. So, be sincere and remember God without fear.

सुमिरन सों मन लाइये, जैसे पानी मीन।
प्राण तजे पल बीछुरे, सत्य कबीर कहि दीन॥ ४०॥

**Sumiran So Man Laaiye, Jaise Paanee Meen.
Praan Taje Pal Beechchure, Satya Kabir Kahi Deen..40..**

Accomplish your mind in remembering God in a manner a fish remains attached to water physically and mentally. The moment it is separated from water it will die. Kabir Saheb says—"What I say is absolutely true."

सुमिरन सों मन जब लगै, ज्ञानांकुश दे सीस।
कहैं कबीर डोलै नहीं, निश्चै बिस्वा बीस॥ ४१॥

Sumiran Soan Man Jab Lagai, Gyaanaakus De Sees.
Kahain Kabir Dolai Nahin, Nishchai Biswaa Bees..41..

The mind is very unsteady. It is not the type that would remember God just like that. It will remember God only when it is poked with the goad of true knowledge. Kabir Saheb says— '...and then know for sure that this mind will not deviate and will engage itself in remembering God.'

सुमिरन सुरति लगाय के, मुख ते कछू न बोल।
बाहर के पट देय के, अन्तर के पट खोल॥ ४२ ॥

Sumiran Surati Lagaaye Ke, Mukh Te Kachchoo Na Boal.
Baahar Ke Pat Deya Ke, Antar Ke Pat Khoal..42..

Concentrate your mind and remember the Supreme Being without saying anything. Close the outside doors, i.e. quieten your sensory organs and detach yourself from everything. Open the inside doors of your heart, i.e. open yourself internally and concentrate on meditating on God and remembering him.

सुमिरन तू घट में करै, घट ही में करतार।
घट ही भीतर पाइये, सुरति शब्द भण्डार॥ ४३ ॥

Sumiran Too Ghat Mein Karai, Ghat Hee Mein Kartaar.
Ghat Hee Bheetar Paaiye, Surati Shabda Bhandaar..43..

You are remembering God in your heart. God resides in the same heart. You will get a huge store of true knowledge in this very heart, i.e. you will find God and his transcendental knowledge where you will find your supreme 'Self'.

सहकामी सुमिरन करै, पावै उत्तम धाम।
निहकामी सुमिरन करै, पावै अविचल राम॥ ४४ ॥

Sahakaamee Sumiran Karai, Paavai Uttam Dhaam.
Nihakaamee Sumiran Karai, Paawai Avichal Ram..44..

Those, who remember God with devotion and have a longing for fulfilment of their desires, get nice places to live in and good and satisfactory results as well, but those, who remember God selflessly, get themselves in touch with the eternal God (they attain self-realization).

जप तप संयम साधना, सब कुछ सुमिरन मांहि।
कबीर जाने भक्त जन, सुमिरन सम कछु नांहि॥ ४५ ॥

Jap Tap Sanyam Saadhanaa, Sab Kuchch Sumiran Maanhi.
Kabir Jaane Bhakta Jan, Sumiran Sam Kachchu Naahin..45..

Uttering the name of God continuously, leading an ascetic life, exercising restraint and practising spirituality are things which come within the purview of the act of remembering God. Sadguru Kabir Saheb says that only devotees can understand the mystery of the fact that there is nothing as compared to remembering God, i.e. those, practising spiritual life through uttering the name of God continuously, through leading an ascetic life or through exercising restraint on their desires, have remembering God as a base in some form or the other fundamentally. But a devotee who believes in remembering God, seeks all happiness in it.

थोड़ा सुमिरन बहुत सुख, जो करि जानै कोय।
हरदी लगै न फिटकरी, चोखा ही रंग होय ॥ ४६ ॥

Thoraa Sumiran Bahut Sukh, Jo Kari Jaanai Koye.
Haradi Lagai No Phitakaree, Chokhaa Hi Rang Hoye..46..

It is a bliss remembering God even for a moment. But only those, who practise it, know it. Remembering God is so easy that one does not have to spend a single penny on it. In fact one does not have to make any extra efforts to have the best results.

ज्ञान कथे बकि बकि मरै, काहे करै उपाय।
सतगुरु ने तो यों कहा, सुमिरन करो बनाय ॥ ४७ ॥

Gyaan Kathe Baki Baki Marai, Kaahe Karai Upaaye.
Satguru Ne To Yoan Kahaa, Sumiran Karo Banaaye..47..

Those, who did not exercise control over their desires, who did not concentrate their mind on God, died talking nonsense under the pretension of being knowledgeable. They could not do anything for their own welfare. Sadguru instructs to ignore the demands of sensory organs and practise spirituality by remembering God.

कबीर सुमिरन सार है, और सकल जंजाल।
आदि अंत मधि सोधिया, दूजा देखा काल ॥ ४८ ॥

Kabir Sumiran Saar Hai, Aur Sakal Janjaal.
Aadi Anta Madhi Sodhiya, Dooja Dekhaa Kaal..48..

Kabir Saheb says—'The ultimate truth lies in remembering the internal Rama (self-introspection), and the rest is nothing but

illusion. I have pondered over the beginning, the end and the middle and arrived at the conclusion that everything else, other than remembering God, is in the clutches of the god of death and in the snare of illusion.'

कबीर हरि हरि सुमिरि ले, प्राण जाहिंगे छूट।
घर के प्यारे आदमी, चलते लेंगे लूट॥ ४९॥

Kabir Hari Hari Sumir Le, Praan Jaahinge Chchoot.
Ghar Ke Pyaare Aadamee, Chalate Lenge Loot..49..

Kabir Saheb warns and says—'Remember the all pervading God. Do not lose this opportunity, or else, there will come a day when you will be no more. Your beloved ones will disrobe you and take away your ornaments, and will take you to the cremation ground wrapped in a piece of shroud.

जीना थोड़ा ही भला, हरि का सुमिरन होय।
लाख बरस का जीवना, लेखै धरै न कोय॥ ५०॥

Jeenaa Thoraa Hee Bhalaa, Hari Kaa Sumiran Hoye.
Laakh Baras Kaa Jeevanaa, Lekhai Dharai Na Koye..50..

Living in this world for a short period is good, but instead of wasting one's life doing meaningless things, it is advisable to dedicate it to remembering God. What is the use of living for millions of years if one did not dedicate his time to self-introspection and remembering God, i.e. such life is a total waste; who will keep an account of it?

निज सुख आतम राम है, दूजा दुख अपार।
मनसा वाचा करमना, कबीर सुमिरन सार॥ ५१॥

Nij Sukh Aatam Ram Hai, Dooja Dukh Apaar.
Manasaa Vaachaa Karamanaa, Kabir Sumiran Saar..51..

My real happiness lies in the supreme 'Self'. And the rest in this world is nothing but distress. With one's mind, voice and deeds one should remember Rama with a pious heart. Kabir Saheb says—'The essence of life is in remembering God only.

दुख में सुमिरन सब करै, सुख में करै न कोय।
जो सुख में सुमिरन करै, तो दुख काहे को होय॥ ५२॥

Dukh Mein Sumiran Sab Karai, Sukh Mein Karai Na Koye.
Jo Sukh Mein Sumiran Karai, To Dukh Kaahe Ko Hoye..52..

This world is full of selfishness. Everyone, in this world remembers God, when in distress, but forgets him when he is comfortable. Everyone, leading a comfortable life, under the effect of delusions and attachments, forgets Him. If one remembers him when he is leading a comfortable life, there is no reason why he should be struck by distress. And so, one should remember God under all circumstances; whether he is living a comfortable life or a sorrowful life.

मन जो सुमिरे राम को, राम बसै घट आहि।
अब मन रामहि ह्वै रहा, शीश नवाऊं काहि॥ ५३॥

Man Jo Sumire Ram Ko, Ram Basai Ghat Aahi.
Ab Man Ramamhi Hwai Raha, Sheesh Navaaoon Kaahi..53..

The eternal Rama resides in the heart if the heart remembers Rama. Remembering God with concentration makes one's mind and heart seem engrossed in Rama. 'I' no more remain different from Him and, in that case, before whom I should bow my head? One, who remembers God all the time, having attained self-realization, sees God in everyone in the world.

तू तू करता तू भया, तुझ में रहा समाय।
तुझ मांहिं मन मिलि रहा, अब कहुं अनत न जाय॥ ५४॥

Too Too Karataa Too Bhayaa, Tujh Mein Rahaa Samaaye.
Tujh Maanhi Man Mili Rahaa, Ab Kahun Anat Na Jaaye..54..

'O the eternal Rama of the temple of my heart! I lost 'my' existence in remembering you continuously. I have become one with you. I exist not without you now. My mind does not wander about any more. I and You are one now.'

तू तू करता तू भया, मुझमें रही न हूंय।
बारी तेरे नाम पर, जित देखूं तित तूंय॥ ५५॥

Too Too Karataa Too Bhayaa, Mujhame Rahee Na Hoonya.
Baaree Tere Naam Par, Jit Dekhoon Tit Toonya..55..

'O the Supreme Being! I have become like You by remembering You all the time. There are no more the self-conceit, attachments and carnal desires of the world in me. I sacrifice myself on the true knowledge of Your name, remembering which enables me to see You all around. There is nothing that exists other than You.

सांस सांस पर नाम ले, वृथा सांस मति खोय।
न जाने इस सांस का, आवन होय न होय॥ ५६ ॥

**Saans Saans Par Naam Le, Vrithaa Saans Mati Khoye.
Na Jaane Is Saans Kaa, Aavan Hoye Na Hoye..56..**

Remember God with each and every breath of yours. Don't waste your breaths. No one knows when one may stop breathing and leave this world, i.e. the link between your and your breath and time may break any time; and so, keep remembering God.

सांस सुफल सो जानिये, जो सुमिरन में जाय।
और सांस यौं ही गये, करि करि बहुत उपाय॥ ५७ ॥

**Saans Suphal So Jaaniye, Jo Sumiran Mein Jaaye.
Aur Saans Youn Hee Gaye, Kari Kari Bahut Upaaye..57..**

Only that breath is meaningful in life with which you remember God. You have already wasted many of your breaths keeping yourself busy in worldly affairs, i.e. you deprived yourself of the bliss of remembering God. Remember God with each and every breath of yours.

कहा भरोसा देह का, बिनसि जाय छिन मांहि।
सांस सांस सुमिरन करो, और जतन कछु नांहि॥ ५८ ॥

**Kahaa Bharosaa Deh Kaa, Binasi Jaaye Chchin Maanhi.
Saans Saans Sumiran Karo, Aur Jatan Kachchu Naahin..58..**

This body is perishable; you cannot rely on it. Who knows when this body may come to an end? So, think about it and remember God continuously with every breath of yours. There is no alternative.

कहता हूं कहि जात हूं, कहूं बजाये ढोल।
श्वासा खाली जात है, तीन लोक का मोल॥ ५९ ॥

**Kahata Hoon Kahi Jaat Hoon, Kahoon Bajaaye Dhoal.
Shwaasaa Khaalee Jaat Hai, Teen Laok Kaa Moal..59..**

Sadguru Kabir Saheb alerts everyone and speaks out boldly—'I say, and say this with certainty, that without remembering Sadguru this breath is being wasted. Try to understand its importance; it is invaluable in all the three regions of this universe. This breath is meaningless which is taken without remembering God.' Remember God with each and every breath of yours.

mind do not become stable, remembering God in true sense will not be possible.

माला फेरै कह भयो, हिरदा गांठि न खोय।
गुरु चरनन चित राखिये, तो अमरापुर जोय॥ ६४॥

Maalaa Pherai Kah Bhayo, Hirdaa Gaanthi Na Khoye.
Guru Charanan Chit Raakhiye, To Amaraapur Joye..64..

The telling of beads shall have no meaning unless one gets rid of his vices and ignorance, and remains tied up in knots inside. And so, meditate on the lotus feet of your Sadguru with a pious heart. Doing this and remembering God will take you to the abode of eternity, i.e. you will attain salvation.

क्रिया करै अंगुरि गिनै, मन धावै चहुं ओर।
जिहि फेरै सांई मिलै, सो भय काठ कठोर॥ ६५॥

Kriyaa Karai Anguri Ginai, Man Dhaawai Chahun oar.
Jihi Pherai Saanyee Milai, So Bhaya Kaath Kathoar..65..

Someone does Yoga and someone counts on his fingers the number of times he has uttered the name of God; and his mind keeps wandering about in all the four directions. This process of remembering God is not one which develops a contact with the Supreme Being, because the heart has become as hard as a piece of wood.

तन थिर मन थिर बचन थिर, सुरति निरति थिर होय।
कहैं कबीर उस पलक को, कल्प न पावै कोय॥ ६६॥

Tan Thir Man Thir Bachan Thir, Surati Nirati Thir Hoye.
Kahain Kabir Us Palak Ko, Kalpa Na Paavai Koye..66..

When the body, mind and tongue become stable, and all the longings subside, and we become stable in the supreme 'Self', Kabir Saheb says, that even the infinite length of time cannot become so enjoyable as compared with the invaluable moment of self-realization

जाप मरै अजपा मरै, अनहद भी मरि जाय।
सुरति समानी शब्द में, ताहि काल न खाय॥ ६७॥

Jaap Marai Ajapaa Marai, Anhad Bhee Mari Jaaye.
Surati Samaanee Shabda Mein, Taahi Kaal Na Khaaye..67..

The utterable meets its end, the unutterable, too, meets its end and the Anahad (the kind of divine sound one hears when in

trance), too, meets its end, i.e. all the practices of Yoga prove abortive, but when the devotee becomes one with the Supreme Being selflessly, he becomes free from the fear of the god of death also.

बिना सांच सुमिरन नहीं, बिन भेदी भक्ति न सोय।
पारस में परदा रहा, कस लोहा कंचन होय॥ ६८॥

Binaa Saanch Sumiran Naheen, Bin Bhedee Bhakti Na Soye.
Paaras Mein Paradaa Rahaa, Kas Lohaa Kanchan Hoye..68..

One cannot remember God without having attained true knowledge; and one cannot become a devotee in true sense, unless there is a Sadguru to unravel the mysteries of devotion. If a Parasmani (the philosopher's stone which is believed to convert a baser metal into gold by a mere touch) is imperfect, it cannot transform a piece of iron into gold. In the same manner, so long as one suffers from any kind of imperfection, there is no chance he will become successful in leading a spiritual life.

सुरति फंसी संसार में, ताते परिगो दूर।
सुरति बांधि स्थिर करो, आठों पहर हजूर॥ ६९॥

Surati Phansee Sansaar Mein, Taate Parigo Door.
Surati Baandhi Sthir Karo, Aathoan Pahar Hajoor..69..

One creates a distance between himself and God when his heart and mind are engrossed in the worldly affairs. If one, exercising restraint on desires and making his mind stable, concentrates on the supreme 'Self', he will remain in his contact all the time. And so, one should continue to remember the name of the Sadguru all the time with concentration of mind.

वाद विवादां मत करो, करु नित एक विचार।
नाम सुमिर चित लायके, सब करनी में सार॥ ७०॥

Vaad Vivaadaan Mat Karo, Karu Nit Ek Vichaar.
Naam Sumir Chit Laayeke, Sab Karanee Main Saar..70..

Do not engage yourself in arguments with anyone. Remember the only Truth, the eternal Rama all the time, and that's all. Remembering God with full concentration is the true knowledge of all virtuous deeds.

वाद करै सो जानिये, निगुरे का वह काम।
संतों को फुरसत नहीं, सुमिरन करते राम॥ ७१॥

Vaad Karai So Jaaniye, Nigure Kaa Vah Kaam.
Santon Ko Phursat Naheen, Sumiran Karate Ram..71..

Those, who engage themselves in unnecessary arguments, are persons who have not been initiated by a Guru; and that is all they can do. The saints and sages have no time to get themselves involved in such nonsensical discussions. They keep themselves busy remembering God all the time.

जो कोय सुमिरन अंग को, पाठ करै मन लाय।
भक्ति ज्ञान मन ऊपजै, कहैं कबीर समुझाय॥ ७२ ॥

Jo Koye Sumiran Anga Ko, Paath Karai Man Laaye.
Bhakti Gyaan Man Oopajai, Kahain Kabir Samujhaaye..72..

Kabir Saheb explicates—'This lesson of remembering God is extremely important. Whoever reads it sincerely and understands its contents properly, shall be benefited by devotion and true knowledge arising in his heart.'

जो कोय सुमिरन अंग को, निशिवासर करै पाठ।
कहैं कबीर सो संत जन, सन्धै औघट घाट॥ ७३ ॥

Jo Koye Sumiran Anga Ko, Nishivaasar Karai Paath.
Kahain Kabir So Sant Jan, Sandhai Aoughat Ghaat..73..

Sadguru Kabir Saheb says—'Whoever learns this sacred chapter of remembering God day and night with reverence (he practises it in true sense), is blessed to attain self-realization.'..432..

Satyanam *Satyanam* *Satyanam*

15

PREACHING

Going in the shelter of a Sadguru, the seekers get themselves initiated by him to attain knowledge. The devoted 'servants' listen to the nectarous preachings of the Sadguru and practise it in their lives. This brings a complete change in their hearts. The sun of spiritual revolution rises and the dark clouds of nescience get enubilated. Evils like indolence, slumber and carelessness etc are removed from the lives of devotees gradually. The magical preachings of a Sadguru bring an end to all kinds of impurities. All the mistakes committed by a devotee are swept away from his life like dust. Just as, at the arrival of spring season, the fields are filled with greenery, forests and gardens are filled with smiling flowers, in the same manner, the nectarous preachings and divine knowledge imparted by a Sadguru fill the lives of devoted servants with happiness, peace and contentment. A new kind of consciousness awakens in them, under the effect of which, devotees begin to act continuously under the inspiration of servitude, devotion, Satsanga (being in the company of sacred people), self-study and spiritual practice.

The didactic preachings of a Sadguru bring a new kind of code of conduct in the lives of devoted seekers; a code of conduct which includes truthfulness, compassion, forbearance and thoughtfulness etc. A Sadguru instructs his devotees to be extremely careful at each and every step. A Sadguru explains to everyone the worthlessness of the material world and alerts against the ruthless blow of time. A Sadguru is extremely generous. His divine message, aimed at equality in the society, not only benefits

the devotees alone, it also brings welfare to the society, nation and everyone. Holy conduct and, performing deeds that help attain salvation while practising spirituality, are the didactic teachings of a Sadguru to his devoted servants, saints and sages. In this context Kabir Saheb has thrown light on preachings which bring welfare to humankind.

SAAKHI

काल काल तत्काल है, बुरा न करिये कोय।
अनबोवे लुनता नहीं, बोवे लुनता होय॥ १॥

Kaal Kaal Tatkaal Hai, Buraa Na Kariye Koye.
Anabove Lunataa Naheen, Bove Lunataa Hoye..1..

It does not take time for the god of death to arrive. He may come this very moment. A field does not yield what has not been sown; it yields only what has been sown. As you sow, so shall you reap.

जो तोको काटा बुवै, ताहि बुवै तू फूल।
तोहि फूल को फूल है, वाको है तिरशूल॥ २॥

Jo Toko Kaata Buvai, Taahi Buvai Too Phool.
Tohi Phool Ko Phool Hai, Vaako Hai Tirshool..2..

Grow flowers for those who grow thorns for you. You will get good results of your virtuous deeds and he shall have to bear the consequences of his vicious deeds, i.e. no matter how bad someone's behaviour is with you, you should always do good to him.

दुरबल को न सताइये, जाकी मोटी हाय।
बिना जीव की सांस से, लोह भसम ह्वै जाय॥ ३॥

Durbal Ko Na Sataaiye, Jaakee Motee Haaye.
Binaa Jeev Kee Saans Se, Loah Bhasam Hvai Jaaye..3..

Never torment someone weaker than you, because his painful sighs will make you reap the evil fruits of sin. Remember! A lifeless bellows made of lifeless leather incinerates even a hard substance like iron with its breath.

कबीर आप ठगाइये, और न ठगिये कोय।
आप ठगे सुख ऊपजै, और ठगे दुख होय॥ ४॥

Kabir Aap Thagaaiye, Aur Na Thagiye Koye.
App Thage Sukh Oopajai, Aur Thage Dukh Hoye..4..

Let yourself be cheated in this world. It does not matter even if you bear a loss. But make it a point that you do not cheat others. The losses that you bear due to being cheated by others will yield you good results for tomorrow. But if you cheat others, you shall have to bear the consequences in the future.

या दुनिया में आय के, छांडि देय तू ऐंठ।
लेना है सो लेय ले, उठी जात है पैंठ॥५॥

Yaa Duniyaa Mein Aaye Ke, Chchandi Deya Too Aintha.
Lena Hai So Leya Le, Uthee Jaat Hai Paintha..5..

Having come to this world you must negate your ego. This is human mode of existence that you have been given; remain in this mode of existence in a simple manner. Everything is available in the market here. Take whatever you like, as soon as possible. After some time this market will cease to exist.

खाय पकाय लुटाय ले, यह मनुवा मिजमान।
लेना हो सो लेइ ले, यही गोय मैदान॥६॥

Khaaye Pakaaye Lutaaye Le, Yah Manuwa Mijmaan.
Lenaa Ho So Leyee Le, Yahee Goye Maidaan..6..

Cook your food yourself and eat it and give away in charity whatever you possess. This 'being' is like a guest; it may depart any moment. Take whatever you wish from here. In this field-like world, this ball-like body may roll toward any unpredictable direction; no one knows. So perform the virtuous deeds that you wish to as soon as possible.

खाय पकाय लुटाय के, करि ले अपना काम।
चलती बिरिया रे नरा, संग न चलै छदाम॥७॥

Khaaye Pakaaye Lutaaye Ke, Kari Le Apanaa Kaam.
Chalatee Biriyaa Re Naraa, Sanga Na Chalai Chchadaam..7..

Cook your food and eat it, make charities of what you possess, and perform the virtuous deeds that you have decided to. Because, O human being! While leaving this world you shall not be able to carry a single penny with yourself, i.e. you will go empty-handed.

लेना होय सो जल्द ले, कही सुनी मत मान।
कही सुनी जुग-जुग चली, आवागमन बंधान॥ ८॥

Lenaa Hoye So Jald Le, Kahee Sunee Mat Maan.
Kahee Sunee Jug-Jug Chalee, Aawaagaman Bandhaan..8..

Acquire the soonest whatever true knowledge and preachings you wish. Do not bother yourself by listening to what others say. This kind of tradition has continued since ancient times. You are continuing in the life-and-death cycle because of these worldly affairs only.

देह धरे का गुन यही, देह देह कछु देह।
बहुरि न देही पाइये, अबकी देह सुदेह॥ ९॥

Deh Dhare Kaa Gun Yahee, Deh Deh Kachchu Deh.
Bahuri Na Dehee Paaiye, Abakee Deh Sudeh..9..

The advantage of being in the human mode of existence lies in giving and giving only, i.e. make as much charity as possible. Because, possibly you will not get this body again. This time you have been given this body, and so do not hesitate; make charities and that's all.

सत ही में सत बाटई, रोटी में ते टूक।
कहैं कबीर ता दास को, कबहुं न आवै चूक॥ १०॥

Sat Hee Mein Sat Baatayee, Rotee Mein Te Took.
Kahain Kabir Taa Daas Ko, Kabahun Na Aavai Chook..10..

One who is so kind at heart that he shares his meal of parched grain, flour and even his piece of loaf, Kabir Saheb says that such a devotee never commits a mistake, i.e. he never forgets to perform his virtuous deeds.

कहैं कबीर देय तू, जब लग तेरी देह।
देह खेह हो जायेगी, कौन कहेगा देह॥ ११॥

Kahain Kabir Deya Too, Jab Lag Teree Deh.
Deh Kheh Ho Jaayegee, Kaun Kahegaa Deh..11..

Kabir Saheb says—'Make charities! And continue to make charities so long as you are all right physically. Who will ask you to give after your body becomes one with dust. So, keeping this in mind you should always make charities according to your capacity.

देह खेह हो जायेगी, कौन कहेगा देह।
निश्चय कर उपकार ही, जीवन का फल येह॥ १२॥

Deh Kheh Ho Jaayegee, Kaun Kahegaa Deh.
Nishchaya Kar Upakaar Hee, Jeevan Ka Phal Yeh..12..

This body will become one with dust. Just think! Who will then ask you to give? And so, determine yourself to cause welfare to others. The success of human life lies in doing good to others, i.e. seek riddance from selfishness and lead a life of benevolence.

हाड़ बड़ा हरि भजन करि, द्रव्य बड़ा कछु देह।
अकल बड़ी उपकार करि, जीवन का फल येह॥ १३॥

Haad Baraa Hari Bhajan Kari, Dravya Baraa Kachchu Deh.
Akal Baree Upakaar Kari, Jeevan Kaa Phal Yeh..13..

If one is stout physically and mentally, he should remember God and sing in his praise. If one possesses riches, he should make charities to those who are starving and poor. If one has attained true knowledge he should make use of it by bringing those to right path who are ignorant. These are the fruit of this life.

गांठि होय सो हाथ कर, हाथ होय सो देह।
आगे हाट न बानिया, लेना है सो लेह॥ १४॥

Gaanthi Hoye So Haath Kar, Haath Hoye So Deh.
Aage Haat Na Baaniyaa, Lenaa Hai So Leh..14..

Take in your hands what you have tied in the knot at the end of your cloth, and make charity with whatever you have in your hands. After taking birth as a human being, you will not find markets and shopkeepers in the other modes of existence; and so, take whatever you have to, here only, i.e. take the benefits of sacred company, true knowledge and preachings etc in this very life.

धर्म किये धन ना घटै, नदी न घट्टै नीर।
अपनी आंखों देखि ले, यों कथि कहहिं कबीर॥ १५॥

Dharma Kiye Dhan Naa Ghatai, Nadee Na Ghattai Neer.
Apanee Aankhon Dekhi Le, Yoan Kathi Kahahin Kabir..15..

Doing good to others, rendering one's service to others, and making charities etc are virtuous deeds. One never falls short of

money by doing all these things just as a river does not fall short of water by flowing continuously. Kabir Saheb, after pondering over this issue, says—'In order to confirm what I say, one may perform all these virtuous deeds and see for himself the result of it.'

कबीर यह तन जात है, सको तो राखु बहोर।
खाली हाथों बह गये, जिनके लाख करोर॥ १६॥

Kabir Yeh Tan Jaat Hai, Sako To Raakhu Bahoar.
Khaalee Haathon Bah Gaye, Jinake Laakh Karoar..16..

Kabir Saheb says—'This body is dying, with every passing moment. Open your eyes and do something that may bring ultimate fulfilment to your life. Even those, in this world, who had boundless riches, were washed away in the flow of death empty-handed.'

या दुनिया दो रोज की, मत कर यासो हेत।
गुरु चरनन चित लाइये, जो पूरन सुख देत॥ १७॥

Yaa Duniyaa Do Roaj Kee, Mat Kar Yaaso Het.
Guru Charanan Chit Laaiye, Jo Pooran Sukh Det..17..

This world's existence is limited to two days of 'today' and 'tomorrow'. Do not develop attachment to it, because everyone will separate from you. If you want your well-being, you must concentrate your mind on the lotus feet of your Sadguru. Act in accordance with his preachings of true knowledge and this will bring true happiness and peace to your life.

हस्ती चढ़िये ज्ञान का, सहज दुलीचा डार।
स्वान रूप संसार है, भूंकन दे झकमार॥ १८॥

Hastee Charhiye Gyaan Kaa, Sahaj Duleechaa Daar.
Swaan Roop Sansaar Hai, Bhoonkan De Jhakmaar..18..

Spreading the carpet of the status of your supreme 'Self' and riding the elephant of true knowledge, move about freely. Do not bother about what others say. This world is like an ignorant dog which has a habit of barking. The elephant goes its way and the dog, exhausted from barking, becomes quiet. The same is with the people in this world. They become quiet after some time.

ऐसी बानी बोलिये, मन का आपा खोय।
औरन को शीतल करै, आपहु शीतल होय॥ १९॥

Aisee Baanee Boliye, Man Kaa Aapaa Khoye.
Auran Ko Sheetal Karai Aapahu Sheetal Hoye..19..

Lay aside your ego and speak to others in such a sweet manner that they feel comfortable with you, i.e. your behaviour depends much on how you speak to them. And so speak in a manner that may make everyone feel happy and comfortable.

जग में बैरी कोय नहीं, जो मन शीतल होय।
या आपा को डारि दे, दया करे सब कोय॥ २०॥

Jag Mein Bairee Koye Naheen, Jo Man Sheetal Hoye.
Yaa Aapaa Ko Daari De, Dayaa Kare Sab Koye..20..

If one's mind is quiet and cool, he cannot have an enemy in this world. Because it is only in the disturbed state of mind that one involves himself in altercation with others. If you lay aside your ego and become humble, everyone will love and be kind to you.

कहते को कहि जान दे, गुरु की सिख तूं लेय।
साकट जन औ स्वान को, फेरि जवाब न देय॥ २१॥

Kahate Ko Kahi Jaan De, Guru Kee Sikh Toon Leya.
Saakat Jan Aou Swaan Ko, Pheri Jawaab Na Deya..21..

Do not bother if someone misbehaves with you or speaks ill of you. Only practise the true knowledge imparted by your Sadguru. Let those, who are ignorant and have not been initiated by a Guru or who are like dogs, say anything they like. Do not react or say anything in turn.

कबीर तहां न जाइये, जहं जो कुल को हेत।
साधुपनो जानै नहीं, नाम बाप को लेत॥ २२॥

Kabir Tahaan Na Jaaiye, Jahan Jo Kul Ko Het.
Saadhupano Jaanai Naheen, Naam Baap Ko let..22..

Kabir Saheb says—'Never go to the place which belongs to your kith and kin and other family members, because you will not be known there by your saintliness or status. They will recognize you as their relative there and know you by your parental relations only.'

इष्ट मिले अरु मन मिले, मिले सकल रस रीति।
कहैं कबीर तहं जाइये, यह सन्तन की प्रीति॥ २३॥

Ishta Mile Aru Man Mile, Mile Sakal Ras Reeti.
Kahain Kabir Tauh Jaaiye, Yeh Santan Kee Preeti..23..

Kabir Saheb says—'One should make sure to go to places where there is harmony between his religion and thoughts and that of others, i.e. where there is similarity between his method of worships, devotion and practising spirituality and singing in praise of God in the company of pious people and customs and traditions and that of others. The saints love going to such places.'

कबीर संगी साधु का, दल आया भरपूर।
इन्द्रिन को तब बांधिया, या तन कीया घूर॥ २४॥

Kabir Sangee Saadhu Kaa, Dal Aaya Bharpoor.
Indrin Ko Tab Baandhiyaa, Yaa Tan Keeyaa Ghoor..24..

Kabir Saheb says—'When the saints came in contact with their friends, i.e. their virtues like truthfulness, benevolence, forgiveness, equality, sacrifice, conscience and renunciation etc they exercised complete control over their sensory organs and sought riddance from meeting the demands of their bodies, i.e. they took their physical and mental self under their complete control.

आवत गारी एक है, उलटत होय अनेक।
कहैं कबीर नहिं उलटिये, वही एक की एक॥ २५॥

Aawat Gaaree Ek Hai, Ulatat Hoye Anek.
Kahain Kabir Nahin Ulatiye, Vahee Ek Kee Ek..25..

When someone abuses someone, the abuse is singular at the initial stage, but when the abuse is answered back, it becomes many. Kabir Saheb says—'Do not answer an abuse; bear it quietly, and then it will remain one only and the dispute, too, will come to an end.

गारी ही से ऊपजै, कलह कष्ट औ मीच।
हारि चले सो सन्त है, लागि मरै सो नीच॥ २६॥

Gaaree Hee Se Oopajai, Kalah Kashta Aou Meech.
Haari Chale So Sant Hai, Laagi Marai So Neech..26..

Abuse is a great problem. It is this abuse which is in the root of altercations, sorrows, sufferings and physical fights. And so, one must avoid it. One who accepts his defeat under these circumstances and leaves the place, is a saint of conscience in the

real sense. And one, who reacts under such circumstances, involves himself in a quarrel and ultimately dies. Such a person is considered ignorant and unworthy.

हरिजन तो हारा भला, जीतन दे संसार।
हारा तो हरि सों मिले, जीता जम के द्वार॥ २७॥

**Harijan To Haaraa Bhalaa, Jeetan De Sansaar.
Haaraa To Hari Soan Mile, Jeetaa Jam Ke Dwaar..27.**

The saints are different from those worldly people who consider a particular kind of victory a victory and defeat a defeat. This world, which considers walking on the right path a defeat, does not know that that kind of defeat is much better than that kind of vice which is considered a victory in the eyes of worldly people. This kind of defeat of saints is nothing but their humble spiritual restraint on themselves, and this shall enable them to attain self-realization. And the victory (vices) of ignorant ones shall cause them death.

जैसा भोजन खाइये, तैसा ही मन होय।
जैसा पानी पीजिये, तैसी बानी होय॥ २८॥

**Jaisaa Bhojan Khaaiye, Taisaa Hee Man Hoye.
Jaisaa Paanee Peejiye, Taisee Baanee Hoye..28..**

Your frame of mind shall be constituted in accordance with the kind of food you take and your speech will be in accordance with the kind of water you take, i.e. pure and pious food and water make the mind and speech sacred, and in the same manner, one forms a life-style in accordance with the kind of company he keeps.

कथा कीरतन करन की, जाके निसदिन रीत।
कहैं कबीर ता दास सों, निश्चै कीजै प्रीत॥ २९॥

**Kathaa Keertan Karan Kee, Jaake Nisdin Reet.
Kahain Kabir Taa Daas Soan, Nishchai Keejai Preet..29..**

Where there is followed a tradition of telling sacred stories of God and singing in his praise day and night, Kabir Saheb says that such devotees must be loved by you. Having sweet relationships with them will enable you to come across the greatness of their devotion and the true knowledge acquired by them.

बहते को मत बहन दो, कर गहि ऐचहु ठौर।
कह्यो सुन्यो मानै नहीं, शब्द कहो दुइ और॥ ३०॥

Bahate Ko Mat Bahan Do, Kar Gahi Aichahu Thour.
Kahyo Sunyo Maanai Naheen, Shabda Kaho Dui Aur..30..

Do not allow to flow the flowing water, i.e. render a helping hand (in order to rescue him) to the person who is flowing with the powerful stream of vices. Extend a helping hand and pull him out of it. Do not bother if he refuses to listen to you despite all your efforts. Just for the sake of humanity give him a gift of true knowledge and conscience.

बन्दे तू कर बन्दगी, तो पावै दीदार।
औसर मानुष जनम का, बहुरि न बारंबार॥ ३१॥

Bande Too Kar Bandagee, To Paawai Deedaar.
Aousar Maanush Janam Kaa, Bahuri Na Baarambaar..31...

O the devoted servant of Sadguru! You render your services and offer your worships to your Sadguru. Pay obeisance to him humbly and only then you shall have self-realization. This opportunity of human mode of existence is very rare. It is a matter of great luck and endeavour that one gets it, and one does not get this opportunity again and again.

बार बार तोसों कहा, सुन रे मनुवा नीच।
बनजारे का बैल ज्यूं, पैंडा माहीं मीच॥ ३२॥

Baar Baar Tosoan Kahaa, Sun Re Manuwaa Neech.
Banajaare Kaa Bail Jyoon, Paindaa Maaheen Meech..32..

I have told you time and again and explained to you—'O worthless mind! Listen to what I say, but you did not understand,' I said to you—'If you did not stop being in bad company you will die in the way itself like an ox of a grocer. Your invaluable life will come to an end just like that. Your life will not be able to achieve its ultimate fulfilment.

बनजारे के बैल ज्युं, भरमि फिर्यो चहुंदेस।
खांड लादि भुस खात हैं, बिन सतगुरु उपदेश॥ ३३॥

Banjaare Ke Bail Jyun, Bharami Phiryo Chahundes.
Khaand Laadi Bhus khaat Hain, Bin Satguru Updesh..33..

Like the Oxen of a grocer keep moving in all the four directions loaded with molasses and sugar and eating chaff, in

the same manner, the ignorant people, not initiated by a Guru, keep talking big keeping themselves engaged in worldly affairs.

मन राजा नायक भया, टांडा लादा जाय।
है है है है ह्वै रही, पूंजी गयी बिलाय॥ ३४॥

Man Raajaa Naayak Bhayaa, Taandaa Laadaa Jaaye.
Hai Hai Hai Hai Hwai Rahee, Poonjee Gayee Bilaaye..34..

Mind, the king of sensory organs, became a merchant and loading all the materials of worldly pleasures on a cart with all his riches he set forth on his journey. People, filled with admiration, are saying—'Excellent! There is profit! There is profit in it! There is a lot of profit in it!' They are feeling very happy about it. But, in fact, the merchant (the mind) is a fool! Lost in the enjoyments of the worldly pleasures, he let go the opportunity of performing virtuous deeds as a human being; he let go the opportunity of leading a spiritual life and singing in praise of God.

जीवत कोय समुझै नहिं, मुवा न कह संदेस।
तन मन से परिचय नहीं, ताको क्या उपदेस॥ ३५॥

Jeevat Koye Samujhai Nahin, Muvaa Na Kah Sandes.
Tan Man Se Parichaya Naheen, Taako Kyaa Upades..35..

No one listens to the preachings of true knowledge during one's lifetime; who will go to preach him when he is no more. What can be preached to those who are not even acquainted with their physical and mental self.

जिहि जिवरी ते जग बंधा, तू जनि बंधै कबीर।
जासी आटा लौन ज्यौं, सोन समान शरीर॥ ३६॥

Jihi Jiwaree Te Jag Bandhaa, Too Jani Bandhai Kabir.
Jaasee Aataa Laun Jyon, Soan Samaan Shareer..36..

Kabir Saheb explains to seekers—'Do not get tied with a rope of attachments and illusions with which are tied the ignorant beings of this world. Like, wheat flour tastes tasteless without salt, in the same manner, your gold-like body is also proving meaningless in the absence of keeping yourself in the sacred company of pious people and singing in praise of God.

जिन गुरु जैसा जानिया, तिनको तैसा लाभ।
ओसे प्यास न भागसी, जब लगि धसै न आभ॥ ३७॥

Jin Guru Jaisaa Jaaniyaa, Tinako Taisaa Laabh.
Oase Pyaas Na Bhaagasee, Jab Lagi Dhasai Na Aabh..37..

One got himself benefited in accordance with the kind of Guru he got, i.e. he gained experience of true knowledge of the same status. Like, one cannot quench one's thirst by licking dew drops unless he gets himself into the water, in the same manner, one cannot attain true knowledge without coming in contact with a perfect Guru.

चतुराई क्या कीजिये, जो नहिं शब्द समाय।
कोटिक गुन सूवा पढ़ै, अन्त बिलाई खाय॥ ३८ ॥

Chaturaayee Kyaa Keejiye, Jo Nahin Shabda Samaaye.
Kotik Gun Soova Parhai, Anta Bilaayee Khaaye..38..

What is the advantage of being clever when words of true knowledge and the preachings of the Guru do not take place in your heart. Like, a parrot learns and speaks many good things and is devoured by a cat ultimately, in the same manner, the ignorant ones, despite hearing the Guru discoursing on true knowledge, reach their physical end just like that.

पढ़ि पढ़ि के पत्थर भये, लिखि भये जु ईंट।
कबीर अन्तर प्रेम का, लागी नेक न छींट॥ ३९ ॥

Parhi Parhi Ke Patthar Bhaye, Likhi Bhaye Ju Eint.
Kabir Antar Prem Kaa, Laagee Nek Na Chcheent..39..

The people in this world become like stones by reading too much and they become like bricks by writing too much. Kabir Saheb says—'They never got splashes of love on their hearts, and this is why they could not become clean-hearted and truthful human beings.'

करता था तो क्यौं रहा, अब करि क्यौं पछताय।
बोवै पेड़ बबूल का, आम कहां ते खाय॥ ४० ॥

Karataa Thaa To Kyon Rahaa, Ab Kari Kyon Pachchataaye.
Bovai Ped Babool Kaa, Aam Kahaan Te Khaaye..40..

Why do you repent now when you did not check yourself from performing inauspicious deeds despite the repeated sermons of saints. Gather thistles, and expect pickles, i.e. as you sow, so shall you reap. Perform virtuous deeds and get in return auspicious results.

नाम भजो मन बसि करो, यही बात है तंत।
काहे को पढ़ि पचि मरो, कोटिन ज्ञान गिरंथ॥ ४१॥

Naam Bhajo Man Basi Karo Yahee Baat Hai Tant.
Kaahe Ko Parhi Pachi Maro, Kotin Gyaan Giranth..41..

It is a concrete truth that one should, exercising restraint on his mind, remember the Sadguru Swamy, meditate on him and sing in praise of him. Why are you killing yourself reading millions of treatises? This is the kind of knowledge the treatises, too, impart.

राम नाम सुमिरन करै, सतगुरु पद निज ध्यान।
आतम पूजा जीव दया, लहै सो मुक्ति अमान॥ ४२॥

Ram Naam Sumiran Karai, Satguru Pad Nij Dhyaan.
Aatam Pooja Jeev Dayaa, Lahai So Mukti Amaan..42..

One, who meditates on the lotus feet of the Sadguru, who according to his preachings, remembers Rama and sings in praise of Him, who is kind to all living beings, who serves and worships all conscious beings equally, attains salvation for sure.

चातुर को चिन्ता घनी, नहिं मूरख को लाज।
सर अवसर जानै नहीं, पेट भरन सूं काज॥ ४३॥

Chaatur Ko Chintaa Ghanee, Nahin Moorakh Ko Laaj.
Sar Avasar Jaanai Naheen, Pet Bharan Soon Kaaj..43..

Those, who are loving seekers of the Guru, who possess conscience, are especially worried about improving their behaviour, whereas those, who are foolish and ignorant, do not feel shy of there foolishness. They are not bothered about the suitability or unsuitability of time, all they are bothered about is assuaging their hunger like animals.

मांगन को भल बोलनो, चोरन को भल चूप।
माली को भल बरसनो, धोबी को भल धूप॥ ४४॥

Maangan Ko Bhal Bolano, Choran Ko Bhal Choop.
Maalee Ko Bhal Barasano, Dhobee Ko Bhal Dhoop..44..

Speaking is good (necessary) for beggars, because it is only through speaking that they can accomplish their requirements. It is good for the thieves to remain quiet, or else they will be caught and beaten. Rains are good for a gardener so that he may get

enough water for his garden and sunshine is good for a washerman so that his clothes become dry.

तीन ताप में ताप हैं, ताका अनंत उपाय।
ताप आतम महाबली, संत बिना नहिं जाय॥ ४५॥

Teen Taap Mein Taap Hain, Taakaa Anant Upaaye.
Taap Aatam Mahaabalee, Sant Binaa Nahin Jaaye..45..

All the three kinds of afflictions ('Adhyatmik'—spiritual, 'Adhidaivik'—misery, pain etc brought about through the influence of evil spirits or by fate, 'Adhibhautik'—pain, affliction etc caused by animals—material) of this world have many other afflictions in them. One may adopt many devices to safeguard himself against these afflictions. But the greatest affliction comes in the form of not getting oneself acquainted with one's supreme 'Self', and this kind of affliction is such which does not go without keeping oneself in the sacred company of saints and Sadguru.

अति हठ मत कर बावरे, हठ से बात न होय।
ज्यूं ज्यूं भीजे कामरी, त्यूं त्यूं भारी होय॥ ४६॥

Ati Hath Mat Kar Baavare, Hath Se Baat Na Hoye.
Jyoon Jyoon Bheeje Kaamaree, Tyoon Tyoon Bharee Hoye..46..

O Crazy man! Don't be too obstinate! Obstinacy does not serve any purpose, rather there is every possibility of hampering the purpose by being obstinate. This obstinacy can be likened to a blanket which becomes heavier and heavier with the quantity of water it soaks. And so it is advisable to listen to the virtuous people.

जहां न जाको गुन लहै, तहां न ताको ठांव।
धोबी बसके क्या करे, दीगम्बर के गांव॥ ४७॥

Jahaan Na Jaako Gun Lahai, Tahaan Na Taako Thaanv.
Dhobee Bas Ke Kyaa Kare, Deegambar Ke Gaanv..47..

One should not live in a place where his abilities and virtues cannot be utilised, e.g. what will a washerman do living in a village of gymnosophists (because they do not at all wear clothes)? And so one should choose to live in a place which suits his temperament.

बाले जैसी किरकिरी, ऊजल जैसी धूप।
ऐसी मीठी कछु नहीं, जैसी मीठी चूप॥ ४८॥

Aisee Meethee Kachchu Nahin, Jaisee Meethee Choop..48..

There is not as much gritting as is there in sands, there is nothing as luminous as the sunshine, and there is nothing as sweet as keeping silent (observing silence is a great sign of austerity and the saints and sages do comply with this).

जो जल बाढ़े नाव में, घर में बाढ़े दाम।
दोनों हाथ उलीचिये, यही सयानो काम॥४९॥

Jo Jal Baarhe Naav Mein, Ghar Mein Baarhai Daam.
Donoan Haath Uleechiye, Yahee Sayaanon Kaam..49..

If, for some reason, water starts collecting in a boat, if one starts getting a lot of money, one should not delay, one should immediately start letting these out. This is the thing in which one's wisdom lies, or else he will drown to death. Hoarding a lot of money will create ego related problems, and so, the money should be utilized in virtuous deeds like making charities etc.

रितु बसंत याचक भया, हरखि दिया द्रुम पात।
ताते नव पल्लव भया, दिया दूर नहिं जात॥५०॥

Ritu Basant Yaachak Bhayaa, Harkhi Diyaa Drum Paat.
Taate Nav Pallav Bhayaa, Diyaa Door Nahin Jaat..50..

On being beseeched by spring season all the trees gave away their leaves to it, and as a result they were laden with fresh tender leaves. So, it is indeed true that something given to someone is never unproductive, rather it returns in a better form.

मान अभिमान न कीजिये, कहै कबीर पुकार।
जो सिर साधु न नमै, तो सिर काटि उतार॥५१॥

Maan Abhimaan Na Keejiye, Kahain Kabir Pukaar.
Jo Sir Saadhu Na Namain, To Sir Kaati Utaar..51..

Kabir Saheb explicates and says—"Suffering from ego problems is not proper and it creates hindrance in the achievement of the ultimate fulfilment of life. If you cannot bow your head before saints, decapitate yourself and throw your head away (seek riddance from ego).

काया सों कारज करे, सकल काज की रीत।
कर्म धर्म सब मेट के, राम नाम सों प्रीत॥५२॥

Kaayaa Soan Kaaraj Karein, Sakal Kaaj Kee Reet.
Karm Bharm Sab Met Ke, Ram Naam Soun Preet..52..

Observe all your duties making use of this body and that too in accordance with the traditions and rules. Efface the illusion of being a doer of your deeds, i.e. get rid of attachments, and establish love with the supreme 'Self' as preached by your Sadguru.

काम क्रोध तृष्णा तजै, तजै मान अपमान।
सद्गुरु दाया जाहि पर, जम सिर मरदे मान॥ ५३॥

Kaam Krodh Trishna Tajai, Tajai Maan Apamaan.
Sadguru Daayaa Jaahi Par, Jam Sir Marade Maan..53..

Those, who, serving the Sadguru with devotion, advance on the path of true knowledge as preached by him, become his favourite. Once such devotees become favourites of their Sadguru, they get rid of the vices, like—carnal desire, anger, attachments and avarice, and the feelings of honour and dishonour, i.e. they become capable of gaining victory over death also..485..

Satyanam *Satyanam* *Satyanam*

16

CAUTION

Darkness pinches everyone, because nothing is visible in the absence of light. It becomes difficult to manage life, because light is very much in the requirement of every person. One may manage to ward off the darkness of the material world with the help of the sun and moon, and lamps etc, but the darkness which is more frightening is of nescience and delusion. This kind of darkness in the life, since a very long time, has been wide spread in the forms of self-conceit and passion, malice and aversions, and longings for worldly pleasures. The nescient beings are so lost in it and are gadding about in the darkness of ignorance that they, despite wanting to understand the real truth, are not able to do so. They are so helpless that they cannot go across. Lost in their own pride, blaming each other, engaged in sinful deeds, trapped in the vortex of worldly affairs they subject themselves to the cycle of life and death. The life, restless, full of plights, full of imaginary happiness and sorrows, seems meaningless. Is their any way out? And what will be the outcome if a solution could not be found out? Only true seekers can find a solution to this kind of problems with their true and sincere efforts.

According to the maxim—'Where there is a will, there is a way', the devoted seekers, keeping themselves in the sacred company of saints and sages, go in the shelter of a Sadguru. Only a Sadguru is capable of removing the darkness of nescience. The sunrise of his didactic preachings begins to enubilate the dark clouds of ignorance from the hearts of the devotees. In this context Sadguru Kabir Saheb has cautioned everyone and rendered an

awakening to the world. The purpose is only to awaken those in slumber and those going on the wrong path overpowered by their ego, so that they may return to the right path. This world is futile. It is not what it seems to be. What we see today will not be here tomorrow. Every beauty in this world has an ugliness in the background, there is bad smell behind every good smell. One, who has come here, has to go one day. No one can escape death. So do whatever you have decided, without delay. Rid yourself of false delusions and the ignorance of the material world and, practise truth in your life. Take care of the welfare of your life well in time, so that you may not have to repent later.

SAAKHI

कबीर गर्व न कीजिये, काल गहे कर केश।
ना जानौ कित मारि हैं, क्या घर क्या परदेस॥ १ ॥

Kabir Garva Na Keejiye, Kaal Gahe Kar Kesh.
Naa Jaanou Kit Maari Hain, Kyaa Ghar Kyaa Parades..1..

Kabir Saheb says—'Do not feel proud of your body, wealth or anything else. The god of death has your tuft in his hand. No one knows when he may kill you. For him distance has no meaning—be it a house, a country or a foreign land. He will reach anywhere and kill you.'

कबीर गर्व न कीजिये, इस जोबन की आस।
टेसू फूला दिवस दस, खंखर भया पलास॥ २ ॥

Kabir Garva Na Keejiye, Is Joban Kee Aas.
Tesoo Phoolaa Diwas Das, Khankhar Bhayaa Palaas..2..

Kabir Saheb says—'Do not allow yourself to suffer from ego. What can you hope from your youth and how much can you trust it? This youth, like the flowers of Tesoo (the tree *Bhutea Frondosa*) will look graceful for ten days, and then the flowers will fall off and the tree will be reduced to a stump only. In the same manner, the youth, too, remains for a short period only.'

कबीर गर्व न कीजिये, ऊंचा देखि अवास।
काल परौं भुंई लेटना, ऊपर जमसी घास॥ ३ ॥

Kabir Garva Na Keejiye, Oonchaa Dekhi Avaas.
Kaal Paroun Bhunyee Letanaa, Oopar Jamasee Ghaas..3..

Kabir Saheb says—'Never allow yourself to be seized with a false pride to see a huge palace or a house, because within a short period of time you will be face to face with the god of death; and then you will be lying on the ground and you will have grass growing on you. So, think of your miserable time ahead and do not feel proud.'

कबीर गर्व न कीजिये, चाम लपेटे हाड़।
हय बर ऊपर छत्र तट, तो भी देवे गाड़॥४॥

Kabir Garva Na Keejiye, Chaam Lapete Haad.
Haya Bar Oopar Chchatra Tata, To Bhee Deve Gaad..4..

Kabir Saheb says—'Do not be proud of your skeleton which has skin wrapped around it, because even if you have nice elephants and horses to ride on, even if you have a royal umbrella above your head, or even if you sit on a throne, a day will come when you will be buried by people after death, i.e. when the allotted period of time comes to an end—be it a king or a beggar, everyone has to meet the same end.'

कबीर गर्व न कीजिये, देही देखि सुरंग।
बिछुरे पै मेला नहीं, ज्यों केचुली भुजंग॥५॥

Kabir Garva Na Keejiye, Dehee Dekhi Surang.
Bichchure Pai Melaa Naheen, Jyon Kechulee Bhujang..5..

Kabir Saheb says—'Do not feel proud of this beautiful and stout body. Also remember that once it separates from you, you will never get it back, like a slough, once sloughed off by a snake, never returns, i.e. whatever seems to be coming to you, is sure to separate from you.'

कबीर नौबत आपनी, दिन दस लेहु बजाय।
यह पुर पट्टन यह गली, बहुरि न देखहु आय॥६॥

Kabir Naubat Aapanee, Din Das Lehu Bajaaye.
Yah Pur Pattan Yah Galee, Bahuri Na Dekhahu Aaye..6..

Kabir Saheb says—'The grace of this body, the pride of possessing a building and wealth and riches are not going to last long. You may celebrate your happiness about it for ten days; later you shall not be able to return to these villages, cities, markets and roads etc.'

कबीर थोड़ा जीवना, माढ़ै बहुत मढ़ान।
सबही ऊभा पंथ सिर, राव रंक सुलतान॥ ७॥

Kabir Thoraa Jeevanaa, Maarhai, Bahut Marhaan.
Sabahee Oobhaa Panth Sir, Raav Rank Sultaan..7..

Kabir Saheb says—'Here in this world everything is shackled by time. There is very little time to live and people live under the pretension of being happy and comfortable. But, look carefully! You will find that here, in this world, everyone, the rich and poor, has the same route for going and coming, i.e. everyone, in this world, transmigrates following the laws of life-and-death cycle. Happiness and sorrow are parts of their lives.'

कबीर धूलि सकेलि के, पुड़ी जो बांधी येह।
दिवस चार का पेखना, अन्त खेह की खेह॥ ८॥

Kabir Dhooli Sakeli Ke, Pury Jo Baandhee Yeh.
Diwas Chaar Kaa Pekhanaa, Ant Kheh Kee Kheh..8..

Kabir Saheb says—'The living being collected the dust and formed a body. But this body exists for four days only, and ultimately it returns to dust itself, i.e. this mortal body, after becoming lifeless, remains a pile of dust only.'

कबीर मन्दिर लाख का, जड़िया हीरा लाल।
दिवस चारि का पेखना, विनशि जायेगा काल॥ ९॥

Kabir Mandir Laakh Kaa, Jariyaa Heera Laal.
Divasi Chaari Kaa Pekhanaa, Vinashi Jaayegaa Kaal..9..

Kabir Saheb says—'This body is like a temple made of lac, and is studded with virtues like diamonds and rubies, i.e. because of these adornments it looks attractive; but it is only a four-day show. With time this body will come to an end.'

कबीर सुपने रैन के, उघरी आये नैन।
जीव परा बहु लूट में, जागूं लेन न देन॥ १०॥

Kabir Supana Rain Ke, Ugharee Aaye Nain.
Jeev Paraa Bahu Loot Mein, Jagoon Len Na Den..10..

Kabir Saheb says—'I woke up after dreaming throughout the night and realized that the human beings are unnecessarily lost in dreams, i.e. they are involved in meaningless worldly affairs of happiness and sorrows. But when he wakes up he realizes that he has nothing to gain from the world of dreams.'

कबीर यह संसार है, जैसा सेंमल फूल।
दिन दस के व्यवहार में, झूठे रंग न फूल॥ ११॥

Kabir Yeh Sansaar Hai, Jaisa Senmal Phool.
Din Das Ke Vyavahaar Mein, Jhoothe Rang Na Phool..11..

Sadguru Kabir Saheb says—'This whole world is artificial like flowers of silk-cotton trees. Its amorous pastime, its delight and amusement, physical and mental activity, all are based on false delusions. Within a period of ten days one gets to understand that this is all false.'

कबीर जो दिन आज है, सो दिन नांहीं काल।
चेति सके तो चेति ले, मीच परी है ख्याल॥ १२॥

Kabir Jo Din Aaj Hai, So Din Naanheen Kaal.
Cheti Sake To Cheti Le, Meech Paree Hai Khyaal..12..

Kabir Saheb says—'The opportunity that we have today for performing virtuous and auspicious deeds and of attaining ultimate fulfilment of our lives, shall not be available tomorrow. Still there is time, think about it and realize the truth. Come back to your senses; death is hovering above your head.'

कबीर या संसार में, घना मानुष मतिहीन।
राम नाम जाना नहीं, आये टापा दीन॥ १३॥

Kabir Yaa Sansaar Mein, Ghanaa Maanush Matiheen.
Ram Naam Jaanaa Naheen, Aaye Taapaa Deen..13..

Kabir Saheb says—'Most of the people in this world are deprived of true knowledge and conscience; they are ignorant; they are fools. They could not attain the true knowledge of the name of all-pervading and imperishable Rama; they never practised spirituality in order to be able to have self-realization; all they did was wandering about without purpose.'

कबीर यह तन जात है, सकै तो ठौर लगाव।
कै सेवा कर साधु की, कै गुरु के गुन गाव॥ १४॥

Kabir Yah Tan Jaat Hai, Sakai To Thour Lagaav.
Kai Sewaa Kar Saadhu Kee, Kai Guru Ke Gun Gaav..14..

Kabir Saheb says—'This precious body of human mode of existence is decaying day by day, and no one knows when it may come to an end. So do something that may bring ultimate fulfilment of life to you during your lifetime itself. Keep yourself

in the sacred company of the saints and sages or sit in meditation or sing in praise of true knowledge and virtues of your Sadguru.'

कबीर खेत किसान का, मिरगन खाया झारि।
खेत बिचारा क्या करै, धनी करै नहिं वारि॥ १५॥

Kabir Khet Kisaan Kaa, Mirgan Khaayaa Jhaari.
Khet Bichaaraa Kyaa Karai, Dhanee Karai Nahin Vaari..15..

The crops (services, sacred company of pious people, devotion and pious deeds) of the field (the life) of the farmer (the being) have been fully eaten away by freely wandering deer the (mind, sensory organs and carnal appetite etc). The poor field cannot be blamed for this when its owner does not fence it firmly with true knowledge, conscience etc.'

कबीर वा दिन याद कर, पग ऊपर तल सीस।
मृत मंडल में आयके, बिसरि गया जगदीस॥ १६॥

Kabir Vaa Din Yaad Kar, Pag Oopar Tal Sees.
Mrit Mandal Mein Aayeke, Bisari Gayaa Jagadees..16..

Kabir Saheb says—'O ignorant man! Remember those days when you were in the womb of your mother. You were in an upside-down position in it. But now, after coming to this world, you have forgotten God (the Supreme Self) whom this world belongs to.'

कबीर बेड़ा जरजरा, कूड़ा खेवन हार।
हरुये हरुये तरि गये, बूड़े जिन सिर भार॥ १७॥

Kabir Beraa Jarjaraa, Koodaa Khewan Haar.
Haruye Haruye Tari Gaye, Boode Jin Sir Bhaar..17..

Kabir Saheb says—'This body-like ship has become time-worn and its sailor is ignorant and is a fool. In this ship, those, who had freed themselves from carnal desire, anger and attachments and had made themselves light, went across, and those, who had made themselves heavy with ego, drowned.'

कबीर पांच पखेरुआ, राखा पोष लगाय।
एक जू आया पारधी, लइ गया सबै उड़ाय॥ १८॥

Kabir Paanch Pakheruaa, Raakhaa Posh Lagaaye.
Ek Ju Aayaa Paaradhee, Layee Gayaa Sabai Uraaye..18..

Kabir Saheb says—'(Giving a hidden spiritual meaning of five different kinds of vital airs, allegorically, that transcends the

literal sense of this sacred couplet) The 'being' reared the Apaana, Samaana, Vyaana, Udaana and Prana—the five vital airs in the body, the five birds—and had kept it safe by feeding it with food and water; but one day a fowler—the representative of the god of death—came and took them all away, i.e. a day comes when the god of death comes and takes away all the five vital airs of the body and the person's life comes to an end.'

कबीर नाव तो झांझरि, भरी बिराने भार।
खेवट सों परिचै नहीं, क्योंकर उतरै पार॥ १९॥

Kabir Naav To Jhaanjhari, Bharee Biraane Bhaar.
Khevat Soan Parichai Naheen, Kyonkar Utarai Paar..19..

Kabir Saheb says—'This boat-like body has become time-worn. It has holes in the forms of sensory organs and enjoyments of worldly pleasures. It is laden with a great burden of worldly desires (Lokaishanaa—desire to reach the state of exaltation, Vittaishanaa—desire to possess boundless riches, Putraishanaa—desire to be blessed with a son), and the sailor of this boat is Sadguru Swamy; and the irony is that we are not even acquainted with him. How will it become possible for the boat to go across under these circumstances?'

कबीर रसरी पांव में, कह सौवे सुख चैन।
सांस नगारा कूंच का, बाजत है दिन रैन॥ २०॥

Kabir Rasaree Paanv Mein, Kah Sovai Sukh Chain.
Saans Nagaaraa Koonch Kaa, Baajat Hai Din Rain..20..

Kabir Saheb says—'O human beings! All of you have the noose of the god of death around your feet. Then why is it that you people, lost in the dreams of worldly pleasures caused by delusion, are sleeping comfortably? Here, there is going on a celebration of farewell of this breath with drumbeats day and night. Be alert!'

कबीर जंत्र न बाजई, टूट गये सब तार।
जंत्र बिचारा क्या करै, चला बजावन हार॥ २१॥

Kabir Jantra Na Baajayee, Toot Gaye Sab Taar.
Jantra Bichaaraa Kyaa Karai, Chalaa Bajaavan Haar..21..

Kabir Saheb says—'All the strings of this Sitaar-like body have snapped. Now this musical instrument cannot be played.

What can this poor musical instrument do when its player has gone away? What is stressed upon is that this body becomes inactive after death.'

कबीर गाफिल क्या करै, आया काल नजीक।
कान पकरि के ले चले, ज्यौं अजियाहि खटीक॥ २२॥

Kabir Gaafil Kyaa Karai, Aayaa Kaal Najeek.
Kaan Pakari Ke Le Chale, Jyon Ajiyaahi Khateek..22..

Kabir Saheb says—'What is it that you are doing under obsession? With every moment of your life you are nearing death. A day will come when the god of death will catch you by the ear and take you away like a butcher takes away a goat to slaughter and kill it, i.e. come to your senses, be alert and perform auspicious deeds, so that even if the god of death comes, he should bow his head before you.'

कबीर पानी हौज का, देखत गया बिलाय।
ऐसे ही जीव जायगा, काल जु पहुंचा आय॥ २३॥

Kabir Paanee Hauj Kaa, Dekhat Gayaa Bilaaye.
Aise Hee Jeev Jaayegaa, Kaal Ju Pahunchaa Aaye..23..

Kabir Saheb says—'The water of the reservoir trickles out through the drain and gradually the reservoir becomes empty. In the same manner when the time of death will approach near, the life force will pass out through the small holes of the body, and with it the ego of the youth, wealth and power—all will come to an end.'

कबीर केवल नाम कह, सुद्ध गरीबी चाल।
कूर बड़ाई बूड़सी, भारी परसी झाल॥ २४॥

Kabir Kewal Naam Kah, Suddha Gareebee Chaal.
Koor Baraayee Boorasee, Bhaaree Parasee Jhaal..24..

Kabir Saheb says—'Set forth on the right path with piousness and humbleness and remember the name of your Sadguru only and practise true knowledge in your life. Those, who are entangled in the enjoyments of false status, will drown and shall remain caught in the clutches of the afflictions (corporeal, ethereal and elemental) of this world.'

मरेंगे मरि जायंगे, कोय न लेगा नाम।
ऊजड़ जाय बसाहिंगे, छोड़ि बसन्ता गाम॥ २५॥

Marenge Mari Jaayange, Koya Na Legaa Naam.
Ujar Jaaye Basaahinge, Chchori Basantaa Gaam..25..

Those, who are living today, will die tomorrow for sure. No one will even remember them after some time; they shall soon be forgotten by all. These people will leave this human body-like well-established village and shall perhaps be reborn in the animal mode of existence.

जिनके नौबत बाजती, मैंगल बंधति बारि।
एकहि गुरु के नाम बिन, गये जनम सब हारि॥ २६॥

Jinake Naubat Baajatee, Maingal Bandhati Baari.
Ekahi Guru Ke Naam Bin, Gaye Janam Sab Haari..26..

Those, whose lives were full of happiness and amusements, who enjoyed a definite status in the society and who had elephants in their possession, wasted away their human lives for want of true knowledge of the name of the Sadguru, i.e. despite having achieved everything in their lives, they lost everything, because the meaningfulness of life is in rendering service to the Guru and in practising true knowledge imparted by him.

एक दिन ऐसा होयगा, सब सों परै बिछोह।
राजा राना राव रंक, सावध क्यों नहिं होय॥ २७॥

Ek Din Aisaa Hoyegaa, Sab Soan Parai Bichchoh.
Raajaa Raanaa Raav Rank, Saavadh Kyon Nahin Hoye..27..

It is for sure and there is no doubt about it that a day will come when all—be it a king, the rich and the poor—shall separate from each other. Everyone in this world has to die. Then, despite knowing this truth, why don't you become alert? Make the Supreme Self happy by performing the sacred deeds that may bring ultimate fulfilment of life.

ऊजड़ खेड़े टेकरी, घड़ि घड़ि गये कुम्हार।
रावन जैसा चलि गया, लंका को सरदार॥ २८॥

Oojar Khere Tekaree, Ghari Ghari Gaye Kumhaar.
Raavan Jaisaa Chali Gayaa, Lankaa Ko Sardaar..28..

The farmers and labourers, who used to plough the fields of the forest, the potters, who used to dig the lands and level them, have all gone from this world. Now what to talk about them? Even the self-conceited Ravana, king of Lanka left this world.

Now it can be said with certainty that everyone has to leave this world.

आज काल के बीच में, जंगल होगा बास।
ऊपर ऊपर हल फिरै, ढोर चरेंगे घास॥ २९॥

Aaaj Kaal Ke Beech Mein, Jangal Hogaa Baas.
Oopar Oopar Hal Phirai, Dhoar Charenge Ghaas..29..

Within a period of one or two days, everyone shall have his abode in the forests. Everyone, after death, shall be cremated in the forests. And then dust will meet dust. Ploughing of field will take place on everyone's cremated body. And after the growth of grass there, the animals shall wander about grazing it.

हाड़ जरै ज्यौं लाकड़ी, केस जरै ज्यों घास।
सब जग जरता देखि करि, भये कबीर उदास॥ ३०॥

Haad Jarai Jyon Laakadi, Kes Jarai Jyon Ghaas.
Sab Jag Jarataa Dekhi Kari, Bhaye Kabir Udaas..30..

After death the bones of the body will burn like wood in the cremation ground, and the hair well burn like grass. Kabir Saheb says—'And thus, seeing the whole world burning, the devoted seekers, who are striving for salvation, renounce this world.'

पानी केरा बुदबुदा, इस मानुष की जात।
देखत ही छिप जायेंगे, ज्यौं तारा प्रभात॥ ३१॥

Paanee Keraa Budbudaa, Is Maanush Kee Jaat.
Dekhat Hee Chchip Jaayenge, Jyon Taaraa Prabhaat..31..

The life of human beings is like the bubbles of water which breaks with the slightest stroke of wind. Like, with the break of dawn, all the stars go into hiding (they become invisible), in the same manner, with the arrival of death, life also becomes invisible.

रात गंवाई सोय कर, दिवस गंवायो खाय।
हीरा जनम अमोल था, कौड़ी बदले जाय॥ ३२॥

Raat Ganvaayee Soye Kar, Divas Ganwaayo Khaaye.
Heeraa Janam Amol Thaa, Kouree Badale Jaaye..32..

You have wasted your night by sleeping throughout and your day by eating and drinking. This human life was precious which you have wasted away by keeping yourself engaged in the enjoyments of ordinary worldly pleasures i.e. the human life, which could have been better utilized by rendering services with

devotion, by practising true knowledge, which could have taken you across the ocean-like world, has been wasted away because of ignorance.

कै खाना कै सोवना, और न कोई चीत।
सतगुरु शब्द बिसारिया, आदि अन्त का मीत॥ ३३॥

Kai Khaanaa Kai Sovanaa, Aur Na Koyee Cheet.
Satguru Shabda Bisaariyaa, Aadi Ant Kaa Meet..33..

The whole life was wasted away by keeping oneself engaged in eating and sleeping and, one did not engage himself in practising spirituality in his life. He forgot the preachings of true knowledge of the Sadguru, which in fact is a true and life-long friend of a human being, i.e. one wasted away all his life entangled in the delusions and attachments of this world.

यह औसर चेत्यो नहीं, पसु ज्यौं पाली देह।
राम नाम जान्यो नहीं, अन्त पड़े मुख खेह॥ ३४॥

Yah Ousar Chetyo Nahin, Pasu Jyon Paalee Deh.
Ram Naam Jaanyo Nahin, Ant Pare Mukh Kheh..34..

This was a golden opportunity, but you could not take advantage of it. You kept rearing this body eating and drinking like an animal, and remained attached to it. You did not care to know the name of that Rama who is all-pervading and imperishable. And now you shall have to undergo all the tortures of the hell.

आछे दिन पाछे गये, गुरु सों किया न हेत।
अब पछितावा क्या करै, चिड़ियां चुग गईं खेत॥ ३५॥

Aachche Din Paachche Gaye, Guru Soan Kiyaa Na Het.
Ab Pachchitaava Kyaa Karai, Chiriyaan Chug Gayeen Khet..35..

Those good days are the days of the past now, and this ignorant man never expressed his love toward his Sadguru by rendering his devoted service to him. Now what is the use of repenting when the last days are close, and the carnal desire-like birds have eaten away the crops of the field, i.e. when a person has lost the opportunity of performing auspicious deeds.

आज कहै मैं काल भजुं, काल कहै फिर काल।
आज काल के करत ही, औसर जासी चाल॥ ३६॥

Aaj Kahai Main Kaal Bhajun, Kaal Kahai Phir Kaal.
Aaj Kaal Ke Karat Hee, Ousar Jaasee Chaal..36..

Today you say that you will sing in praise of God tomorrow and, when the 'tomorrow' comes, you again procrastinate it till tomorrow; and thus, your 'tomorrow' never comes. And so, making excuses for procrastination, your time of death arrives and the golden opportunity of singing in praise of God is gone for ever.

कल करै सो आज कर, सबहि साज तुव साथ।
काल काल तू क्या करै, काल काल के हाथ॥ ३७॥

Kal Karai So Aaj Kar, Sabahi Saaj Tuv Saath.
Kaal Kaal Too Kyaa Karai, Kaal Kaal Ke Haath..37..

Perform today the auspicious deeds that you have left for tomorrow, because you are endowed with a perfect human body and everything else that will help bring ultimate fulfilment to this life. Why do you make false excuses to procrastinate things till tomorrow? Your 'tomorrow' is in the hands of the god of death; no one knows what will happen tomorrow.

काल करै सो आज कर, आज करै सो अब।
पल में परलय होयगी, बहुरि करेगा कब॥ ३८॥

Kaal Karai So Aaj Kar, Aaj Karai So Ab.
Pal Mein Parlaya Hoyegee, Bahuri Karegaa Kab..38..

Do today whatever you have left for tomorrow, and do right now whatever you have decided to do today (do not make false excuses, do not procrastinate and do not be lazy). No one knows when the time of annihilation may arrive, i.e. your time of death may arrive; and then you will not get an opportunity to do it. You shall waste away your time thinking and planning, and everything will come to an end.

पाव पलक की सुधि नहीं, करै काल का साज।
काल अचानक मारसी, ज्यौं तीतर को बाज॥ ३९॥

Paav Palak Kee Sudhi Naheen, Karai Kaal Kaa Saaj.
Kaal Achaanak Maarasee, Jyon Teetar Ko Baaj..39..

No one knows about even the one quarter of the allotted time and you are making colourful preparations for tomorrow, i.e. planning things for tomorrow. The god of death will arrive any time without any forewarning and take you away, like a falcon

takes a partridge in its claws and devours it. And so, be alert, and do not allow yourself to be led by the dreams of tomorrow.

ऊंचा दीसै धौहरा, मांड़ी चीती पोल।
एक गुरु के नाम बिना, जम मारेंगे रोल॥ ४०॥

Oonchaa Deesai Dhouharaa, Maandee Cheetee Poal.
Ek Guru Ke Naam Binaa, Jam Maarenge Roal..40..

A very tall, well painted and whitewashed palace (building) is visible, but despite it being full-fledged there is something lacking in it. In the absence of true knowledge imparted by a Sadguru, it is all meaningless. No one knows when the god of death may come and devour you.

ऊंचा महल चुनाइया, सुबरन कली ढुलाय।
वे मन्दिर खाली पड़े, रहै मसाना जाय॥ ४१॥

Oonchaa Mahal Chunaaiya, Subaran Kalee Dhulaaya.
Ve Mandir Khaalee Pare, Rahai Masaanaa Jaaya..41..

You got a tall palace (building) constructed after thinking a lot keeping in view your safety and comforts. You got it adorned in many ways in beautiful golden colours. But there came a time when there was none left to live in these buildings. Those, who got these buildings constructed, went and settled down in the cremation ground, i.e. devoured by the god of death, they were taken to the cremation ground. And so, do anything, but you cannot safeguard yourself against the god of death.

सातों शब्द जु बाजते, घरि घरि होते राग।
ते मन्दिर खाली पड़े, बैठन लागे काग॥ ४२॥

Saaton Shabda Ju Baajate, Ghari Ghari Hote Raag.
Te Mandir Khaalee Pare, Baithan Laage Kaag..42..

Where, there was a time when, all the seven notes of music used to be played and where all the houses used to reverberate with sounds of musical tunes, in the same place now all the houses, palaces and temples are lying desolate, i.e. everyone has been devoured by the god of death and those desolate places have become the abodes of crows.

कहा चुनावै मेड़िया, चूना माटी लाय।
मीच सुनैगी पापिनी, दौरि कि लेगी आय॥ ४३॥

Kahaa Chunaavai Mediyaa, Choonaa Maatee Laaya.
Meech Sunaigee Paapinee, Douri Ki Legee Aaye..43..

What kind of dreamworld are you in? Why are you getting such beautiful palaces (buildings) and temples constructed? Death is very cruel. As soon as she comes to hear about it, she will come running and annihilate everyone, i.e. death is such a thing that it will not allow anyone to have his dreamworld.

पांच तत्व का पूतरा, मानुष धरिया नाम।
दिन चार के कारने, फिर फिर रोके ठाम॥ ४४॥

Paanch Tatva Kaa Pootaraa, Maanush Dhariyaa Naam.
Din Chaar Ke Kaarane, Phir Phir Roke Thaam..44..

This body is made of five elements (earth, fire, water, air and ether) and it has been given the name—human being. Due to temporary enjoyments of worldly pleasures and also due to being under the dominance of vanity, affection and carnal appetite, this human being has closed the doors of salvation for himself.

पकी खेती देखि के, गरब किया किसान।
अजहूं झोला बहुत है, घर आवै तब जान॥ ४५॥

Pakee Khetee Dekhi Ke, Garab Kiyaa Kisaan.
Ajahoon Jholaa Bahut Hai, Ghar Aavai Tab Jaan..45..

A farmer's happiness knows no bounds to see his crops ready for harvest. He is filled with pride to see it. But his pride has no basis, because there are many hindrances and obstacles all around. He should consider the crops his own property when it is ultimately brought home, i.e. no one knows what days the unpredictable time may show.

हाड़ जले, लकड़ी जले, जले जलावन हार।
कौतिक हारा भी जले, कासों करुं पुकार॥ ४६॥

Haad Jale, Lakadee Je, Jale Jalaawan Haar.
Koutik Haaraa Bhee Jale, Kaason Karoon Pukaar..46..

One, who burns the bones of the body on the funeral pyre, is also burnt in the same manner one day. The witnesses, too, at the cremation ground meet the same end in due course of time. Then what remains to be said? No one in this world survives death.

घर रखवाला बाहिश, चिड़ियां खाई खेत।
आधा परधा ऊबरे, चेति सके तो चेत॥ ४७॥

Ghar Rakhawalaa Baahish, Chidiyaan Khaayeen Khet.
Aadhaa Paradhaa Oobare, Cheti Sake To Chet..47..

The body of a human being is like a house and the custodian of this house is deaf; he is not capable of hearing discourses on true knowledge. The birds (representing carnal desires etc) ate all the crops of the field (representing life). Still half or one quarter of it is remaining unharmed; save it if you can and be on your alert.

मौत बिसारी बावरी, अचरज कीया कौन।
तन माटी में मिल गया, ज्यौं आटा में लौन॥ ४८ ॥

Mout Bisaaree Baawaree, Acharaj Keeyaa Kaun.
Tan Maatee Mein Mil Gayaa, Jyon Aataa Mein Loun..48..

O the mad one! Why did you forget death? Who put you in astonishment about the circumstances after death? This body will become one with the dust after death just as salt and flour become one, i.e. life-and-death cycle continues thus in this world.

जनमै मरन बिचारि के, कूरे काम निवारि।
जिन पंथा तोहि चालना, सोई पंथ संवारि॥ ४९ ॥

Janamai Maran Bichaari Ke, Koore Kaam Nivaari.
Jin Panthaa Tohi Chaalanaa, Soyee Pantha Sanwaari..49..

The system of life-and-death in this world is to make a human being bear the consequences of his deeds. Think about it and seek riddance from bad deeds; because one shall have to bear the consequences in accordance with the deeds performed. Now make the best use of the custom, cult and doctrine you have elected to follow.

माटी कहै कुम्हार सो, क्या तू रौंदे मोहि।
एक दिन ऐसा होयगा, मैं रौंदूंगी तोहि॥ ५० ॥

Maatee Kahai Kumhaar So, Kyaa Too Rounde Mohi.
Ek Din Aisaa Hoyegaa, Main Roundoongee Tohi..50..

The clay tells the potter—'O potter! Why do you tread me? Do not feel so proud. Circumstances don't remain the same all the time. A day will come when I shall tread you, i.e. one should be benevolent and kind to others exhibiting all humbleness in behaviour.'

राम नाम जाना नहीं, चूके अबकी घात।
माटी मिलन कुम्हार की, घनी सहेगा लात॥ ५१॥

Ram Naam Jaanaa Nahin, Chooke Abakee Ghaat.
Maatee Milan Kumhaar Kee, Ghanee Sahegaa Laat..51..

Having been blessed with this human body you did not care to attain the true knowledge of the all-pervading Supreme Self. You shall have to repent if you lose this beautiful opportunity. The circumstances that you may have to undergo can be likened to the relationship between the clay and the potter, i.e. when they meet, the potter has to tread the clay.

राम नाम जाना नहीं, पाला सकल कुटुम्ब।
धन्धाही में पचि मरा, बार भई नहिं बुम्ब॥ ५२॥

Ram Naam Jaanaa Naheen, Paalaa Sakal Kutumb.
Dhandhahee Mein Pachi Maraa, Baar Bhayee Nahin Bumb..52..

Caught in the entanglements of this illusory world, you passed your precious time rearing your family, but you did not care to know the name of that imperishable Rama who could have helped you attain salvation. You wasted away all your time in your worldly affairs and died ultimately. Neither you could attain salvation nor could you earn name and fame.

कहा किया हम आयके, कहा करेंगे जाय।
इत के भये न ऊत के, चाले मूल गंवाय॥ ५३॥

Kahaa Kiyaa Ham Aayake, Kahaa Karenge Jaaye.
It Ke Bhaye Na Oot Ke, Chaale Mool Ganvaaye..53..

What have we done after coming into this world and what shall we do in the future? Neither we could enjoy fully the pleasures of the world nor could we make arrangements for attaining salvation by seeking riddance from these pleasures, rather we wasted away this life just like that.

यह तन काचा कुंभ है, लिया फिरै थे साथ।
टपका लागा फुटि गया, कछू न आया हाथ॥ ५४॥

Yah Tan Kaachaa Kumbh Hai, Liyaa Phirai The Saath.
Tapakaa Laagaa Phuti Gayaa, Kachchoo Na Aaya Haath..54..

This body is like an unbaked pitcher. It was because of our attachment to it that we had been wandering about with it. Just one stroke of fate and it broke, and that too without any

achievement, i.e. all its ego gushed out and it remained empty-handed and repenting.

यह तन कांचा कुंभ है, चोट चहूं दिस खाय।
एकहिं गुरु के नाम बिन, जदि तदि परलय जाय॥ ५५॥

Yah Tan Kaanchaa Kumbha Hai, Choat Chahoon Dis Khaaye.
Ekahin Guru Ke Naam Bin, Jadi Tadi Paralaya Jaaye..55..

This body is like an unbaked pitcher only. It is thrashed from all sides, i.e. this body has to undergo many difficulties and physical sufferings and all its plights are due to lack of true knowledge which will cause it to come to an end just like that.

यह तन काचा कुंभ है, माहिं किया रहि वास।
कबीर नैन निहारिया, नहिं जीवन की आस॥ ५६॥

Yah Tan Kaanchaa Kumbah Hai, Maahin Kiyaa Rahi Vass.
Kabir Nain Nihaariyaa, Nahin Jeevan Kee Aas..56..

The body, in which the imperishable being has made its place, is like an unbaked pitcher (which may break any moment). Kabir Saheb says—'I have pondered over this issue and realized that there is no chance of survival.'

दुनिया सेती दोसती, होय भजन में भंग।
एका एकी राम सों, कै साधुन के संग॥ ५७॥

Duniyaa Setee Dosatee,Hoye Bhajan Mein Bhanga.
Ekaa Ekee Ram Saon, Kai Saadhun Ke Sanga..57..

Keeping in touch with the worldly kind of people causes obstruction in practising spirituality. And so, either one should remember the Supreme Self with love or one should render his services with devotion to saints and sages and keep himself in the sacred company of pious people, i.e. worldly relationships do not help a person develop spiritually, and so one should practise true knowledge in one's life.

दुनिया के धोखै मुआ, चला कुटुंब की कानि।
तब कुल की क्या लाज है, जब ले धरा मसानि॥ ५८॥

Duniyaa Ke Dhokhai Muaa, Chalaa Kutumba Kee Kaani.
Tab Kul Kee Kyaa Laaj Hai, Ja Le Dharaa Masaani..58..

This world is full of selfishness. One, throughout one's life, remains caught, in the clutches of the attachment to one's family and its status and thus wastes his life. Just think about it! Once

your dead body is brought by people to the cremation ground, your family and its status shall become meaningless.

कुल खोये कुल उबरै, कुल राखै कुल जाय।
राम निकुल कुल भेटिया, सब कुल गया बिलाय॥ ५९॥

Kul Khoye Kul Ubarai, Kul Raakhai Kul Jaaye.
Ram Nikul Kul Bhetiyaa, Sab Kul Gayaa Bilaaye..59..

By doing away with the ego of one's lineage and caste, and by offering one's services with devotion, one achieves ultimate fulfilment of one's life and, on the contrary, the pride of one's lineage and caste brings a complete downfall. One may attain self-realization by negating the ego related to one's lineage and caste and, self-realization once attained, all such ego diminishes automatically.

कुल करनी के कारनै, हंसा गया बिगोय।
तब कुल काको लाजि है, चारि पांव का होय॥ ६०॥

Kul Karanee Ke Kaaranai, Hansaa Gayaa Bigoye.
Tab Kul Kaako Laaji Hai, Chaari Paanv Kaa Hoye..60..

This being has met its downfall caught in the entanglements of the delusions and attachments of this world. This being was like a swan, but having forgotten its roots, it has subjected itself to such decline. What meaning will the lineage and status have when, deprived of sacred company of pious people, one will be reborn as a four-legged animal in future?

कहत सुनत जग जात हैं, विषय न सूझै काल।
कहैं कबीर सुन प्रानिया, साहिब नाम सम्हाल॥ ६१॥

Kahat Sunat Jag Jaat Hain, Vishaya Na Soojhai Kaal.
Kahain Kabir Sun Praaniyaa, Sahib Naam Samhaal..61..

The ignorant people of this world are wasting away their lives talking of enjoyments of worldly pleasures. They do not see their 'death' ahead. Kabir Saheb says—'O human beings! Listen carefully! Remember the name of God, and only this will bring ultimate fulfilment to your life.'

ऊजल पहिनै कापड़ा, पान सुपारी खाय।
कबीर गुरु की भक्ति बिन, बांधा जमपुर जाय॥ ६२॥

Oojal Pahinai Kaaparaa, Paan Suparee Khaaye.
Kabir Guru Kee Bhakti Bin, Baandhaa Jampur Jaaye..62..

People keep themselves immaculately dressed, they chew betel leaves and betel-nuts, but all these things are totally meaningless. Kabir Saheb says—'Without rendering your services with devotion to your Sadguru and keeping yourself engaged in the enjoyments of worldly pleasures will lead you to the region of the god of death (you shall have to undergo the tortures of death).'

महलन मांहीं पौढ़ते, परिमल अंग लगाय।
ते सपने दीसे नहीं, देखत गये बिलाय॥ ६३॥

Mahalan Maanheen Pourhate, Parimal Anga Lagaaye.
Te Sapane Deese Naheen, Dekhat Gaye Bilaaye..63..

Those, who smeared their bodies with perfumes and lived luxuriously in palaces and mansions, are no more. They are not seen even in dreams today. They lost their existence within no time.

जंगल ढेरी राख की, उपरि उपरि हरियाय।
ते भी होते मानवी, करते रंग रलियाय॥ ६४॥

Jangal Dheree Raakh Kee, Upari Upari Hariyaaye.
Te Bhee Hote Maanavee, Karate Rank Raliyaaye..64..

There are piles and piles of ashes in the forests after the cremation of dead bodies and on these piles of ashes green grass has grown. Just think—They too were once living human beings who enjoyed all the comforts and worldly pleasures in their lives.

मेरा संगी कोय नहिं, सबै स्वारथी लोय।
मन परतीति न ऊपजै, जिय विस्वास न होय॥ ६५॥

Mera Sangee Koye Nahin, Sabai Swaarathee Loye.
Man Parteeti Na Oopajai, Jiya Viswaas Na Hoye..65..

There is none in this world whom I could call a true friend of mine. Everyone in this world is selfish. One may not believe but it is true that everyone in this world thinks of his own benefits, and none is a true friend.

जिसको रहना उतघरा, सो क्यों जोड़े मित्त।
जैसे पर घर पाहुना, रहै उठाये चित्त॥ ६६॥

Jisako Rahanaa Utagharaa, So Kyon Jore Mitta.
Jaise Par Ghar Paahunaa, Rahai Uthaaye Chitta..66..

Why would a person, who has aimed at attaining salvation,

develop friendship with the people of this world? He should live in this world like a guest lives in the house of someone else. A guest living in someone else's house remains indifferent and does not get attached to them.

इत पर घर उत है घरा, बनिजन आये हाट।
करम करीना बेचि के, उठि करि चालो बाट॥ ६७॥

It Par Ghar Ut Hai Gharaa, Banijan Aaye Haat.
Karam Kareenaa Bechi Ke, Uthi Kari Chaalo Baat..67..

On the one hand one has to live in the body-like house like a stranger, and on the other he has to live in his 'Self' (supreme self), i.e. he has to live in his own house which is different from all the other houses. We have come to this world to get into transaction with our auspicious deeds in order to be able to attain the ultimate fulfilment of life; and so, sell away all your auspicious deeds and leave this place and settle yourself in your supreme self.

ज्यौं कोरी रेजा बुनै, नीरा आवै छोर।
ऐसा लेखा मीच का, दौरि सके तो दौर॥ ६८॥

Jyon Koree Rejaa Bunai, Neeraa Aavai Chchor.
Aisaa Lekhaa Meech Kaa, Douri Sake to Dour..68..

Like, a weaver weaves a piece of cloth thread by thread and with every thread guided in the piece of cloth it reaches its finishing point, in the same manner, the death also keeps reaching close every moment. And so, advance farther and farther as much as you can and practise spirituality in your life.

मैं मेरी तू जनि करै, मेरी मूल विनासि।
मेरी पग का पैखड़ा, मेरी गल की फांसि॥ ६९॥

Main Meree Too Jani Karai, Meree Mool Vinaasi.
Meree Pag Kaa Paikharaa, Meree Gal Kee Phaansi..69..

Do not get deceived by 'I' and 'mine' after being blessed with a human body in this world, because this disease of 'I' and 'mine' is a great obstacle in the way of the fundamental purpose of attaining the ultimate fulfilment of life. The feeling of 'mine' is like fetters and is also like a noose round the neck.

मोर तोर की जेवरी, गल बंधा संसार।
दास कबीरा क्यों बंधै, जाके नाम अधार॥ ७०॥

Mor Tor Kee Jevaree, Gal Bandhaa Sansaar.
Daas Kabiraa Kyon Bandhai, Jaake Naam Adhaar..70..

The neck of every ignorant person in this world is tied with the rope of 'mine' and 'thine'. Kabir Saheb says—'Why should those, who are devoted servants of the Sadguru, get caught in the noose of this rope? They have the support of the true knowledge of the name of the Sadguru.'

नान्हा कातौ चित्त दे, महंगे मोल बिकाय।
ग्राहक राजा राम है, और न नीरा जाय॥ ७१॥

Naanhaa Kaatou Chitta De, Mahange Mol Bikaaye.
Graahak Raajaa Ram Hai, Aur Na Neeraa Jaaye..71..

Spin the supplest threads of the true knowledge of the name of the Sadguru with devotion and concentration. It will fetch you a very high price. But its buyer will not be an ordinary person of this world. Its buyer is the Supreme Self, the all-pervading Rama only. The others won't even come near it. Practising this kind of spiritual life would help attain self-realization.

तन सराय मन पाहरु, मनसा उतरी आय।
को काहू का है नहीं, देखा ठोंकि बजाय॥ ७२॥

Tan Saraaye Man Paaharoo, Manasaa Utaree Aaye.
Ko Kaahoo Kaa Hai Naheen, Dekhaa Thonki Bajaaye..72..

The mind is the guard of the body-like house for pilgrims. The desire-like guest has made this house its abode (one should get rid of inauspicious desires and retain auspicious desires with respect, and one should not get caught in the clutches of the worldly affairs caused by desires). No one, in this world, is true to anyone; this I have realized after pondering over the issue.

आये हैं ते जायेंगे, राजा रंक फकीर।
एक सिंघासन चढ़ि चले, एक बांधे जात जंजीर॥ ७३॥

Aaye Hain Te Jaayenge, Raajaa Rank Phakeer.
Aik Singhaasan Charchi Chale, Aik Baandhe Jaat Janjeer..73..

Those, who have come to this world, have to go away one day—be they kings, the poor or the saints. But, among these, one who performs auspicious deeds, goes sitting on the throne of salvation, and one, who performs inauspicious deeds, goes handcuffed from this world and undergoes the tortures of the hell.

या मन गहि जो थिर रहै, गहरी धूनि गाड़ि।
चलती बिरियां उठि चला, हस्ती घोड़ा छाड़ि॥ ७४॥

Yaa Man Gahi Jo Thir Rahai, Gaharee Dhooni Gaari.
Chalatee Biriyaan Uthi Chalaa, Hastee Ghoraa Chchaari..74..

One, who, burning the fire of true knowledge deep within his heart, concentrates his mind and makes himself stable, is considered the greatest for the reason that he fulfils the objects of his creation and existence. Everyone, after death, leaves this world and goes away empty-handed. Their elephants, horses and wealth remain here only.

तू मति जाने बावरे, मेरा है सब कोय।
प्रान पिण्ड सो बंधि रहा, सो नहिं अपना होय॥ ७५॥

Too Mati Jaane Baavare, Meraa Hai Sab Koye.
Praan Pind So Bandhi Rahaa, So Nahin Apanaa Hoye..75..

O crazy man! Do not entertain the thought that everyone in this world belongs to you. None belongs to anyone here. Even the 'life', which your body is bound up with and is secured, is not yours. A day comes when it leaves the body and goes away.

दीन गंवायो दूनि संग, दुनी न चाली साथ।
पांव कुल्हाड़ी मारिया, मूरख अपने हाथ॥ ७६॥

Deen Ganvaayo Dooni Sang, Dunee Na Chaalee Saath.
Paanv Kulharee Maariyaa, Moorakh Apane Haath..76..

They, too, did not accompany you at the end, with whom you wasted away the precious time of your life, which you could have better utilized making charities and performing auspicious deeds. The fool axed his feet with his own hands, i.e. he himself became the cause of his ruin.

मैं भौंरा तुहि बरजिया, बन बन बास न लेय।
अटकेगा कहुं बेल सों, तड़प तड़प जिय देय॥ ७७॥

Main Bhounraa Tuhi Barajiyaa, Ban Ban Baas Na Leya.
Atkegaa Kahun Bel Soan, Tarap Tarap Jiya Deya..77..

O the black bee-like mind! I had prevented you many times from wandering about in the forests and gardens of carnal desires and enjoying its flavours, warning you that you will get caught in the entanglements of worldly desires any moment; and the result will be that you will cease to exist whining with pain. What is

stressed upon is that one must not develop attachment to anything wandering about in the forests and garden-like world.

काल चक्र चक्की चलै, बहुत दिवस औ रात।
सगुन अगुन दोय पाटला, तामें जीव पिसात॥ ७८॥

Kaal Chakra Chakkee Chalai, Bahut Diwas Aou Raat.
Sagun Agun Doye Paatalaa, Taamein Jeev Pisaat..78..

The quern of fate is revolving continuously in full speed day and night. This quern has two millstones of Sagun (absolute) and Nirgun (non-absolute) between which are being ground the ignorant beings, i.e. those, who are deprived of rendering their services to saints and sages and enjoying their sacred company, and also deprived of the true knowledge imparted by them, are dying day by day.

राम भजो तो अब भजो, बहोरि भजोगे कब्ब।
हरिया हरिया रूखड़े, ईंधन हो गये सब्ब॥ ७९॥

Ram Bhajo To Ab Bhajo, Bahori Bhajoge Kabba.
Hariyaa Hariyaa Rookhare, Iendhan Ho Gaye Sabba..79..

If you wish to meditate on and sing in praise of the all-pervading and master of everyone, Lord Rama, go in the shelter of your Sadguru, seek true knowledge from him and his blessings and begin with singing in praise of them right now. After all, when will you start singing in praise of Him? Strange are the ways of fate. Look, the trees, which were green some time back, are merely stumps now, and have turned into firewood. And so, one is advised not to waste his time.

भय बिन भाव न ऊपजै, भय बिनु होय न प्रीति।
जब हिरदे से भय गया, मिटी सकल रस रीति॥ ८०॥

Bhaya Bin Bhaav Na Oopajai, Bhaya Binu Hoye Na Preeti.
Jab Hirade Se Bhaya Gayaa, Mitee Sakal Ras Reeti..80..

On the basis of life and death, happiness and sorrow, the belief in the existence of God in the heart of a human being does not take place without fear of consequences, and without it one does not develop firm affection and love with his 'master'. The moment one loses the fear of the revered ones, the saints and the Sadguru, an end to status and dignity, and ethical behaviour is sure to occur.

भय से भक्ति करै सबै, भय से पूजा होय।
भय पारस है जीव को, निरभय होय न कोय॥ ८१॥

Bhaya Se Bhakti Karai Sabai, Bhaya Se Poojaa Hoye.
Bhjaya Paaras Hai Jeev Ko, Nirbhaya Hoye Na Koye..81..

It is due to fear of the distresses of this world that one turns towards devotion and it is mainly for this reason that one offers his worships and services. And thus, 'fear' is the philosopher's stone which causes people to become devoted servants and bring ultimate fulfilment to their lives. So, one should not become so fearless and unrestrained so as to deviate from the right path.

खलक मिला खाली हुआ, बहुत किया बकवाद।
बांझ हिलावै पालना, तामें कौन सवाद॥ ८२॥

Khalak Milaa Khaalee Huaa, Bahut Kiyaa Bakvaad.
Baanjh Hilaavai Paalanaa, Taamein Kaun Sawaad..82..

If those, engrossed in the enjoyments of worldly pleasures, meet and talk nonsense without practising true knowledge in their lives, everything becomes meaningless. This can be likened to a barren woman swinging a cradle without a child in it. What happiness will it bring?

यह बिरियां तो फिरि नहिं, मन में देखु विचार।
आया लाभहि कारनै, जनम जुआ मति हार॥ ८३॥

Yah Biriyaan To Phiri Nahin, Man Mein Dekhu Vichaar.
Aayaa Laabhahi Kaaranai, Janam Juaa Mati Haar..83..

Think about it and convince yourself. You will not get the rare opportunity of human life again and again. You had come to attain salvation in this very birth; do not lose it in gambling with the worldly pleasures.

बैल गढन्ता नर गढ़ा, चूका सींग रु पूंछ।
एकहि गुरु के नाम बिनु, धिक दाढ़ी धिक मूंछ॥ ८४॥

Bail Gadhantaa Nar Garhaa, Chooka Seeing Ru Poonchch.
Aikahi Guru Ke Naam Binu, Dhik Daarhee Dhik Moonchch..84..

It is because of the performance of worldly deeds that a man became an animal like an ox; an ox without horns and tail. Disdained are the beard and moustache of a man deprived of the true knowledge imparted by the Sadguru, i.e. it is merely a pretension and nothing more than that.

झूठा सब संसार है, कोउ न अपना मीत।
राम नाम को जानि ले, चलै सो भौजल जीत॥ ८५॥

**Jhoothaa Sab Sansaar Hai, Kou Na Apanaa Meet.
Ram Naam Ko Jaani Le, Chalai So Bhoujal Jeet..85..**

This world of knavery, guile and attraction is false. There is none here who can be considered a true friend or a well-wisher. Everyone is selfish. And so, attain the true knowledge of that propitious, imperishable and all-pervading God which will free you from the bindings of the world and you will go across the ocean-like world.

एक दिन ऐसा होयगा, कोय काहु का नांहि।
घर की नारी को कहै, तन की नारी जांहि॥ ८६॥

**Ek Din Aisaa Hoyegaa, Koye Kaahu Kaa Naahin.
Ghar Kee Naaree Ko Kahai, Tan Kee Naaree Jaanhi..86..**

Time will keep rolling on and a day will come when no one will belong to anyone. What to talk of a wife living in one's house, even the pulsation in organs will stop, i.e. everyone will separate from each other. And so, one should not get attached to anyone.

बारी पारी आपने, चले पियारे मीत।
तेरी बारी जीयरा, नियरै आवै नीत॥ ८७॥

**Baaree Baaree Aapane, Chale Piyaare Meet.
Teree Baaree Jeeyaraa, Niyarai Aavai Neet..87..**

All our dear friends and relatives are going away completing their span of life. Now it is your turn. Be on your alert.

परदै रहती पदमिनी, करती कुल की कान।
घड़ी जु पहुंची काल की, छोड़ भई मैदान॥ ८८॥

**Paradai Rahatee Padminee, Karatee Kul Kee Kaan.
Gharee Ju Pahunchee Kaal Kee, Chchor Bhayee Maidaan..88..**

The virtuous woman with beautiful nature, who lived behind curtain, came out to lie down in the open at the time of death (the fate crosses all borders and no one can hide from it).

मछरी यह छोड़ी नहीं, धीमर तेरो काल।
जिहि जिहि डाबर घर करो, तहं तहं मेलेजाल॥ ८९॥

**Machcharee Yah Chchodee Naheen, Dheemar Tero Kaal.
Jihi Jihi Daabar Ghar Karo, Tahan Tahan Melejaal..89..**

O fish! You don't leave this pond of attachment and the fisherman who catches you is your ill fate. This fisherman will cast his net and catch you in whichever pond you live, i.e. O living being! Wherever you make a house to live in and develop attachment to it, the god of death will catch you in any form.

हे मतिहीनी माछीरी, राखि न सकी शरीर।
सो सरवर सेवा नहीं, जाल काल नहिं कीर॥ ९० ॥

He Matiheenee Machcheeree, Raakhi Na Sakee Shareer.
So Sarvar Sevaa Naheen, Jaal Kaal Nahin Keer..90..

O foolish fish! You could not keep your body safe, because you never made use of that depth of the pond where the fisherman cannot reach. O ignorant being! You never entered the pond of the sacred company of your Sadguru, and so, you shall not be able to safeguard yourself against the net of the god of death.

विषय वासना उरझिकर, जनम गंवाया बाद।
अब पछितावा क्या करै, निज करनी कर याद॥ ९१ ॥

Vishaya Vaasanaa Urajhikar, Janam Ganvaayaa Baad.
Ab Pachchitaavaa Kyaa Karai, Nij Karanee Kar Yaad..91..

Caught in the clutches of the enjoyments of worldly pleasures and carnal desires, you wasted away all your life. You did not keep yourself on your alert when you were required to, and now it is no use repenting for it. Now remembering your inauspicious and sinful deeds won't help you in any manner.

चले गये सो ना मिले, किसको पूंछू बात।
मात पिता सुत बान्धवा, झूठा सब संघात॥ ९२ ॥

Chale Gaye So Naa Mile, Kisako Poochchoon Baat.
Maat Pitaa Sut Bandhavaa, Jhoothaa Sab Sanghaat..92..

Those, who left this world and went away, did not turn up again, and those, who exist, will cease to exist. Under these circumstances whose well-being can be inquired? The family of parents and brothers etc is all based on false relationships, i.e. everyone will separate in due course of time.

कबीर केवल नाम की, जब लगि दीपक बाति।
तेल घटा बाती बुझी, तब सोवे दिन-राति॥ ९३ ॥

Kabir Kewal Naam Kee, Jab Lagi Deepak Baati.
Tel Ghataa Baatee Bujhee, Tab Sove Din Raati..93..

Kabir Saheb says—'So long as this body-like lamp continues to burn under the effect of the name of God, only till then it will radiate light, and the entire world will be visible; but as soon as the vitality is gone, this lamp will get extinguished. And then this lifeless body will continue to lie in sleep in the dark.'

जो तू परा है फंद में, निकसेगा कब अंध।
माया मद तोकूं चढ़ा, मत भूले मतिमंद॥ ९४॥

Jo Too Paraa Hai Phand Mein, Nikasegaa Kab Andh.
Maayaa Mad Tokoon Charhaa, Mat Bhoole Matimand..94..

O blind and great fool! When will you come out of the clutches of the worldly affairs? You have forgotten everything under the intoxicating effects of the delusions of this world. You have lost even your own 'self'. O the unwise one! Wake up! Know yourself, i.e. do something that may help you attain salvation.

क्या करिये क्या जोड़िये, थोड़े जीवन काज।
छाड़ि छाड़ि सब जात हैं, देह गेह धन राज॥ ९५॥

Kyaa Kariye Kyaa Joriye, Thore Jeevan Kaaj.
Chchaari Chchaari Sab Jaat Hain, Deh Geh Dhan Raaj..95..

There is very little time allotted to this span of life. What to earn by performing good deeds and what to hoard in this life? What I see here is that everyone in this world is going away leaving behind the mortal body, homes, wealth and riches, and kingdoms—everything. And so, despite knowing this truth, why should I allow myself to be caught in the clutches of these things?

जागो लोगो मत सुवो, ना करु नींद से प्यार।
जैसा सपना रैन का, ऐसा यह संसार॥ ९६॥

Jaago Logo Mat Suvo, Naa Karu Need Se Pyaar.
Jaisaa Sapanaa Rain Kaa, Aisaa Yah Sansaar..96..

O the people of the world! Wake up! Do not sleep! Do not develop so much attachment that the precious time of your life becomes a total waste. The relationship that you have with this world is like a dream seen in the night which is baseless and meaningless.

एक बुन्द के कारनै, रोता सब संसार।
अनेक बुन्द खाली गये, तिनका नहीं विचार॥ ९७॥

Aik Bund Ke Kaaranai, Rotaa Sab Sansaar.
Anek Bund Khaalee Gaye, Tinakaa Naheen Vichaar..97..

One drop of semen is the cause behind the creation of a living body, and its death causes the ignorant one's to weep in this world. But no one cares for the loss of many more drops of it which are wasted just like that. In the same manner, one is advised not to wail unnecessarily for his child out of love and affection for him.

मरुं मरुं सब कोइ कहै, मेरी मरै बलाय।
मरना था सो मरि चुका, अब को मरने जाय॥ ९८॥

Maroon Maroon Sab Koyi Kahai, Meree Marai Balaaye.
Maranaa Thaa So Mari Chukaa, Ab Ko Marane Jaaye..98..

Everyone in this world keeps on saying—'I shall die', 'I shall die', and here my pride, my affection and my carnal desires—all have died. There is nothing left to die any more. Whatever was to die, has died; now who is there to face death (i.e. fear of death of the body is not there any more).

मन मूआ माया मुई, संशय मुआ शरीर।
अविनाशी जो ना मरे, तो क्यों मरे कबीर॥ ९९॥

Man Mooaa Maayaa Muyee, Sanshaya Muaa Shareer.
Avinaashee Jo Na Mare, To Kyon Mare Kabir..99..

One, whose desires are dead, whose delusions are dead and whose self-conceit is no more, becomes stable in his imperishable, conscious Supreme-Self. Then he becomes free from the bindings of the life-and-death cycle (i.e. he attains salvation while still alive). Kabir Saheb says—'Then why does he have to fear death?'

नर नारायन रूप है, तू मति जानै देह।
जो समझे तो समझ ले, खलक पलक में खेह॥ १००॥

Nar Naaraayan Roop Hai, Too Mati Jaanai Deh.
Jo Samajhe To Samajh Le, Khalak Palak Mein Kheh..100..

O human being! You are an embodiment of God himself. You of course possess a human body, but do not consider it to be an inert one. Consider your 'self' separate from your body which is conscious, imperishable and the Supreme-Self, i.e. do not entertain any doubts; this body will become one with dust within moments.

अहिरन की चोरी करै, करे सुई का दान।
ऊंचा चढ़ि कर देखता, केतिक दूर विमान॥ १०१॥

Ahiran Kee Choree Karai, Kare Sooyee Kaa Daan.
Oonchaa Charhi Kar Dekhataa, Ketik Door Vimaan..101..

O human being, lost in the world of ignorance! You steal an anvil and give in charity a piece of needle, i.e. you are so greedy and miserly that you do not care for ethics. And even then you climb to a height to see how far is the Vimana (a celestial car moving in the air) which is coming to fetch you to heaven.

आंखि न देखि बावरा, शब्द सुनै नहिं कान।
सिर के केस उज्जल भये, अबहूं निपट अजान॥ १०२॥

Aankhi Na Dehki Baavaraa, Shabda Sunai Nahin Kaan.
Sir Ke Kes Ujjal Bhaye, Abahoon Nipat Ajaan..102..

These worldly people do not bring into consideration their physical condition even. These mad people cannot see with their eyes, they cannot hear the spiritual discourses with their ears. Their hair has become grey and yet they are ignorant.

चेत सबेरे बावरे, फिर पाछे पछिताय।
तोको जाना दूर है, कहैं कबीर बुझाय॥ १०३॥

Chet Sabere Baaware, Phir Paachche Pachchitaaye.
Toko Jaanaa Door Hai, Kahain Kabir Bujhaaye..103..

O foolish man! Still there is time; wake up soon! Be alert, or else you shall have to repent. Kabir Saheb explains—'You still have to cover a long distance, i.e. you have to free yourself from the bindings of the world and reach the stage of attaining salvation.'

मूरख शब्द न मानई, धर्म न सुनै विचार।
सत्य शब्द नहिं खोजई, जावैं जम के द्वार॥ १०४॥

Moorakh Shabda Na Maanayee, Dharma Na Sunai Vichaar.
Satya Shabda Nahin Khojayee, Jaavain Jam Ke Dwaar..104..

A foolish person does not bother to listen to genuine advices. He neither listens to the discourses on religion nor does he contemplate it. He also does not seek the true knowledge which may help attain the ultimate fulfilment of life; he rather, caught in the clutches of enjoyments of worldly pleasures, reaches the door of death.

राजपाट धन पायके, क्यों करता अभिमान।
पाड़ोसी की जो दशा, भई सो अपनी जान॥ १०५॥

Raajpaat Dhan Paayake, Kyon Karataa Abhimaan.
Paarosee Kee Jo Dashaa, Bhayee So Apanee Jaan..105..

Why do you feel proud being blessed with kingdom, throne and all the riches of the world? All this is false and will bring distress at the end. You too will be struck with the ill fate (death) with which your neighbour has been struck..590..

Satyanam *Satyanam* *Satyanam*

17

SPEECH

Speech manifested from the Veena (Indian lute) of consciousness of life is reverberating in everyone. The sound produced by it brings everyone close to each other, and it is with the help of speech that people can establish relationship with everyone in the world. In the history of human civilization speech has played a pivotal role. It is with this boon to human race that knowledge, arts, literature, culture and treatises could become wide spread. Going or staying somewhere without the power of speech and communication seems very difficult. It is that invaluable wealth of life which cannot be bought from a city, market or shop. So, wherever you may be, speak with caution. Even a sorrowful and disappointed person, hearing encouraging speeches, proceeds happily to achieve his goal once again. For those who are hurt emotionally, a few words of consolation work like medicine. Good and bad persons are also identified by virtue of their speech and behaviour.

One develops acquaintance even with strangers with a few words of affection and love; the life is filled with happiness, peace and love. Words spoken with anger not only harm the speaker, they also make others our enemies, i.e. proper use of words brings good ends and improper use of words brings bad ends. Saintly persons have tremendous patience and they live with restraint. They are kind-hearted. Instead of being bothered by the bitterness of speech of others, they, on the contrary, try to conciliate them. Many times this kind of behaviour transforms bad ones into good ones and hostile nature transforms into divine nature. The devoted

seekers worship their respected deities with humbleness and their Sadguru gratifies them with his nectarous and didactic preachings. In this context Kabir Saheb has praised use of sweet and soft words and the importance of didactic teachings pertaining to truth.

SAAKHI

शब्द बराबर धन नहीं, जो कोय जानै बोल।
हीरा तो दामों मिलै, सब्दहि मोल न तोल॥ १॥

Shabda Baraabar Dhan Naheen, Jo Koye Jaanai Boal.
Heeraa To Daamon Milai, Sabdahi Mol Na Tol..1..

If one knows how to talk in a proper manner, there is nothing in this world that can stand parallel to it. A piece of diamond, despite being precious, can be bought, but beautiful words are invaluable.

शब्द कहै सो कीजिये, बहुतक गुरु लबार।
अपने अपने लाभ को, ठौर ठौर बटपार॥ २॥

Shabda Kahai So Keejiye, Bahutak Guru Labaar.
Apane Apane Laabh Ko, Thour Thour Batpaar..2..

Do what is correct and bears truth. There are many idle-talkers and so-called sanctimonious Gurus in the garb of saints. They cheat people everywhere in order to be able to serve their ends. What is stressed upon is that one should be on one's guard and remain in the shelter of a true Sadguru.

शब्द न करै मुलाहिजा, शब्द फिरै चहुं धार।
आपा पर जब चीन्हिया, तब गुरु सिष ब्यवहार॥ ३॥

Shabda Na Karai Mulaahijaa, Shabda Phirai Chahun Dhaar.
Aapaa Par Jab Cheenhiyaa, Tab Guru Sish Byavahaar..3..

Things said with truthfulness and finality are not with a purpose to please others, and there is no partiality in it. It moves unobstructed in all the directions. It is only then that a relationship in true sense develops between a disciple and his Guru when the disciple learns to understand mine and thine in true sense and attains the knowledge of the inert and conscious ones.

शब्द दुराया ना दुरै, कहूं जु ढोल बजाय।
जो जन होवै जौहरी, लेहैं सीस चढ़ाय॥ ४॥

Shabda Duraayaa Naa Durai, Kahoon Ju Dhoal Bajaaye.
Jo Jan Hovai Jauharee, Lehain Sees Charhaaye..4..

I announce this firmly and boldly that 'truth' is something that cannot be hidden by anyone no matter what device one may adopt. But one, who knows the depth of it, will bow down before it and accept it.

शब्द पाय सुरति राखहि, सो पहुंचै दरबार।
कहैं कबीर तहां देखिये, बैठा पुरुष हमार॥५॥

Shabda Paaye Surati Raakhahi, So Pahunchai Darbaar.
Kahain Kabir Tahaan Dekhiye, Baithaa Purush Hamaar..5..

One, who makes his mind and instincts quiet and stable after realizing the ultimate truth, reaches the highest summit of meditation by guiding himself within himself. Sadguru Kabir Saheb says—'There one comes in contact with the Master of all of us, God.'

शब्द उपदेस जु मैं कहूं, जु कोय मानै संत।
कहैं कबीर विचारि के, ताहि मिलावौं कंत॥६॥

Shabda Upades Ju Main Kahoon, Ju Koye Maanai Sant.
Kahain Kabir Vichaari Ke, Taahi Milaavoun Kant..6..

The true knowledge of the ultimate truth which I impart, if practised in true sense by a devoted saint, Kabir Saheb says that he can develop a contact between him and his beloved God, i.e. one can reach his ultimate goal under the able guidance of a Sadguru.

शब्द खोजि मन बस कर, सहज जोग है येह।
सत्त शब्द निज सार है, यह तो झूठी देह॥७॥

Shabda Khoji Man Bas Kar, Sahaj Jog Hai Yeh.
Satta Shabda Nij Saar Hai, Yah To Jhoothee Deh..7..

The seekers of true knowledge of the 'Truth' should make their unsteady mind stable and quieten it to keep it within control. Diverting one's mind from the enjoyments of worldly pleasures and concentrating it on one point is Yoga. Our Supreme-Self is imperishable—and this is true knowledge. But if we talk of the body only, it is nothing but untruth.

शब्द गुरु का शब्द है, काया का गुरु काय।
भक्ति करै नित शब्द की, सत्गुरु यौं समुझाय॥८॥

Shabda Guru Kaa Shabda Hai, Kaayaa Kaa Guru Kaay.
Bhakti Karai Nit Shabda Kee, Satguru Youn Samujhaaya..8..

The knowledge of the word 'Truth' can be imparted through words only, i.e. it is only through words that one may grasp the subtle meaning of it. In the same manner it is only the body through which one may acquire the knowledge of a body. Sadguru explains—'Practise spirituality everyday for self-realization and only then you shall be able to acquire an experience of your soul and your body.'

शब्द शब्द सब कोय कहै, शब्द का करो विचार।
एक शब्द शीतल करै, एक शब्द दे जार॥ ९॥

Shabda Shabda Sab Koye Kahai, Shabda Kaa Karo Vichaar.
Aik Shabda Sheetal Karai, Aik Shabda De Jaar..9..

Everyone talks of words; but it is advised to give it a serious thought also, i.e. it should be understood and interpreted in its right spirit. One kind of words pleases the hearts of people and the other kind causes pain to them.

एक शब्द सुख खानि है, एक शब्द दुख रासि।
एक शब्द बन्धन कटै, एक शब्द गल फांसि॥ १०॥

Aik Shabda Sukh Khaani Hai, Aik Shabda Dukh Raasi.
Aik Shabda Bandhan Katai, Aik Shabda Gal Phaansi..10..

An expression of love and equality is a storehouse of all kinds of happiness and inequality becomes a pile of distresses. One becomes free from the worldly bindings with the help of one solid and concrete word of true knowledge, and the other things like malice and aversions, delusions of the world and attachment to it etc become a noose of rope round one's neck, i.e. it is the words which become the cause of proper and improper acts and auspicious and inauspicious deeds.

खोजी हुआ शब्द का, धन्य सन्त जन सोय।
कहैं कबीर गहि शब्द को, कबहु न जाय बिगोय॥ ११॥

Khojee Hua Shabda Kaa, Dhanya Sant Jan Soye.
Kahain Kabir Gahi Shabda Ko, Kabahu Na Jaaye Bigoye..11..

One, who is a seeker of the ultimate word of true knowledge, is a great saint. Kabir Saheb says—'One, who practises the ultimate word of true knowledge of the Supreme Truth, can never commit a mistake, i.e. he can never fall from his status.'

सोई शब्द निज सार है, जो गुरु दिया बताय।
बलिहारी वा गुरुन की, सीष बियोग न जाय॥ १२॥

Soyee Shabda Nij Saar Hai, Jo Guru Diyaa Bataaye.
Balihaaree Vaa Gurun Kee, Seesh Biyog Na Jaaye..12..

Though there are many words uttered in this world, it is the only word of true knowledge imparted by our Sadguru which conveys Truth and is concrete. That Guru is great, and I surrender everything at his feet, the true knowledge imparted by whom is never wasted.

सीखै सुनै विचार ले, ताहि शब्द सुख देय।
बिना समझै शब्द गहै, कछु न लोहा लेय॥ १३॥

Seekhai Sunai Vichaar Le, Taahi Shabda Sukh Deya.
Binaa Samajhai Shabda Gahai, Kachchu Na Lohaa Leya..13..

One who gives a ear to the words of truth and justice, one who learns it and ponders over it, it is only to him that these words bring happiness. But one, who accepts a word without going into the depth of its meaning and keeps cramming it, does not benefit from it in any manner.

यही बड़ाई शब्द की, जैसे चुम्बक भाय।
बिना शब्द नहिं ऊबरै, केता करै उपाय॥ १४॥

Yahee Baraayee Shabda Kee, Jaise Chumbak Bhaaye.
Binaa Shabda Nahin Oobarai, Ketaa Karai Upaaye..14..

The greatness of the concrete words of truth and justice is like the relationship between a magnet and a piece of iron, i.e. like, a magnet pulls towards itself a piece of iron lying at a distance, in the same manner, the words of true knowledge attract the true seekers towards itself, and free him from the bindings of the illusions and attachments of this world. One cannot attain the ultimate fulfilment of one's life without the concrete knowledge of truth, i.e. one cannot cross this ocean-like world, no matter what one does.

काल फिरै सिर उपरै, जीवहि नजरि न आय।
कहैं कबीर गुरु शब्द गहि, जम से जीव बचाय॥ १५॥

Kaal Phirai Sir Ooparai, Jeevahi Najari Na Aaye.
Kahain Kabir Guru Shabda Gahi, Jam Se Jeev Bachaaye..15..

The 'death' keeps hovering above one's head, but the

ignorant people of this world do not see it. Kabir Saheb says—'Grasp the words of true knowledge imparted by the Guru which saves the beings from the distresses of the world.'

सन्त सन्तोषी सर्वदा, शब्दहिं भेद विचार।
सतगुरु के परताप ते, सहज सील मतसार॥ १६॥

Sant Santoshee Sarvadaa, Shabdahin Bhed Vichaar.
Satguru Ke Partaap Te, Sahaj Seel Matasaar..16..

Keeping in view the mysterious meaning of 'Truth' the saints and sages always remain contented. With the blessings of their Sadguru they remain in their natural disposition, i.e. great is the magnitude of the nectarous words of true knowledge imparted by the Sadguru.

लागी लागी क्या करै, लागत रही लगार।
लागी तबही जानिये, निकसी जाय दुसार॥ १७॥

Laagee Laagee Kyaa Karai, Laagat Rahee Lagaar.
Laagee Tabahee Jaaniye, Nikasee Jaaye Dusaar..17..

Everyone in this world gets hurt at each and every step and people keep complaining of being hurt. But getting hurt becomes meaningful only when it helps let all the inner vices out of the person, i.e. a blow caused by true knowledge imparted by the Sadguru is absolutely necessary in one's life.

शीतल शब्द उचारिये, अहं आनिये नाहिं।
तेरा प्रीतम तुझहि में, दुसमन भी तुझ माहिं॥ १८॥

Sheetal Shabda Uchaariye, Aham Aaaniye Naahin.
Teraa Preetam Tujhahi Mein, Dusman Bhee Tujh Maahin..18..

Always speak in a humble manner, and never express yourself in a way that may contain ego or harshness. You dear friend, your sweet words and sweet behaviour, all are within you; and your greatest enemies—ego, harshness and ill behaviour are also the things which are within you. Words, if spoken sweetly, always bring good friendship.

हरिजन सोई जानिये, जिह्वा कहैं न मार।
आठ पहर चितवन रहै, गुरु का ज्ञान विचार॥ १९॥

Harijan Soyee Jaaniye, Jihwaa Kahain Na Maar.
Aath Pahar Chitwan Rahai, Guru Kaa Gyaan Vichaar..19..

Only that person should be considered a Harijan—lover of

God—who never uses his tongue to use the word—kill, i.e. he does not use a single word that is expressive of violence. He rather keeps contemplating the nectarous preachings of his Sadguru all the time.

टीला टीली ढाहि के, फोरि करै मैदान।
समझ सका करता चलै, सोई शब्द निरबान॥ २०॥

Teelaa Teelee Dhaahi Ke, Phori Karai Maidaan.
Samajh Sakaa Karataa Chalai, Soyee Shabda Nirbaan..20..

Something, which obliterates all the feelings of malice and aversions, feelings of high and low in society; pulverizing the mounds of ego and converting them into plain land, and moves ahead cleaning all the vices with his pious mind, is the only persistent and concrete true knowledge.

कुबुधि कमानी चढ़ि रही, कुटिल वचन के तीर।
भरि भरि मारे कान में, सालै सकल सरीर॥ २१॥

Kubudhi Kamaanee Charhi Rahee, Kutil Vachan Ke Teer.
Bhari Bhari Maare Kaan Mein, Saalai Sakal Sareer..21..

The haughty and wicked ones, poise their arrows of slanderous versions on the bow of their stupidity and pulling its string, they release the arrows to hit the ears of others. Their arrows (slanderous versions) enter the heart and cause pain to the whole of the body.

कुटिल वचन सबतें बुरा, जारि करै सब छार।
साधु वचन जल रूप है, बरसै अमृत धार॥ २२॥

Kutil Vachan Sabatein Buraa, Jaari Karai Sab Chchar.
Saadhu Vachan Jal Roop Hai, Barasai Amrit Dhaar..22..

The bitter and sharp words of the wicked ones are the worst of all. These words burn the body to ashes, i.e. people get disturbed to hear these words. But the words spoken by saints and sages are pure and carry an effect of the coolness of water—the water that comes like a rain of nectar, and provides happiness to everyone.

करक गड़न दुरजन बचन, रहै सन्त जन टारि।
बिजुली परै समुद्र में, कहा सकेगी जारि॥ २३॥

Karak Gadan Durjan Bachan, Rahai Sant Jan Taari.
Bijulee Parai Samudra Mein, Kahaa Sakegee Jaari..23..

The words spoken by the haughty and wicked ones are like

thorns which enter the body and break and cause a lot of pain; but the saintly ones bear such harsh behaviour also and extend their forgiveness. This can be likened to the ocean being struck by lightning and yet remaining unharmed.

कुटिल बचन नहिं बोलिये, शीतल बैन ले चीन्हि।
गंगा जल शीतल भया, परबत फोड़ा तीन्हि॥ २४॥

Kutil Bachan Nahin Boliye, Sheetal Bain Le Cheenhi.
Gangaa Jal Sheetal Bhayaa, Parbat Phoaraa Teenhi..24..

Never speak harsh words! Understand the importance of sweet words and bring them in use! Look at the sacred water of the Ganges! Its pure water has made its way through mountains, i.e. we can, by using sweet words, make friends with persons possessing toughest of hearts.

सीतलता तब जानिये, समता रहै समाय।
विष छोड़ै निरबिस रहै, सब दिन दूखा जाय॥ २५॥

Seetalataa Tab Jaaniye, Samataa Rahai Samaaye.
Vish Chchorai Nirbis Rahai, Sab Din Dookhaa Jaaye..25..

Consider yourself cool from inside only when you attain equality through body, mind, words and deeds. Even if the whole of your life remains distressful, you should seek riddance from the poison of ego and remain simple.

खोद खाद धरती सहै, काट कूट बनराय।
कुटिल बचन साधू सहै, और से सहा न जाय॥ २६॥

Khoad Khaad Dharatee Sahai, Kaat Koot Banraaye.
Kutil Bachan Saadhoo Sahai, Aur Se Sahaa Na Jaaye..26..

No matter how much a land is ploughed but it bears all the pain. No matter how many trees are felled and sawn off, but the forests bear all the pain. In the same manner it is only saints who can bear the pain of harsh and bitter words spoken by others; and the ordinary people are incapable of bearing such pains, i.e. there is always a chance of an altercation with them.

जिह्वा में अमृत बसै, जो कोइ जानै बोल।
विष बासुकि का ऊतरे, जिह्वा तनै हिलोल॥ २७॥

Jihwaa Mein Amrit Basai, Jo Koyee Jaanai Boal.
Vish Baasuki Kaa Ootarai, Jihwaa Tanai Hiloal..27..

One, who possesses the knowledge of words and one who knows how to speak, can make others very comfortable because there is nectar in the sweet words uttered by a tongue. The nectarous words uttered by a tongue are capable of making ineffective even the poison of poisonous snakes, i.e. even those, who are haughty and are like snakes, become humble.

सहज तराजू आनि कै, सब रस देखा तोल।
सब रस मांहीं जीभ रस, जु कोय जानै बोल॥ २८॥

Sahaj Taraajoo Aani Kai, Sab Ras Dekhaa Toal.
Sab Ras Maanheen Jeebh Ras, Ju Koye Jaanai Boal..28..

There are various kinds of pleasures in this world. I tested them all by weighing them on the weighing balance of my true knowledge. Among all the pleasures, the pleasure of the tongue is considered the best, if one knows how to speak in a sweet manner.

मुख आवै सोई कहै, बोलै नहीं विचार।
हते पराई आतमा, जीभ बांधि तलवार॥ २९॥

Mukh Aavai Soyee Kahai, Bolai Naheen Vichaar.
Hate Paraayee Aatamaa, Jeebh Baandhi Talwaar..29..

There are some fools who would never think before they speak. They will say whatever they feel like. Such people use their tongues like swords and continue to cause pain to others (which is inhuman).

बोलै बोल विचारि के, बैठे ठौर संभारि।
कहैं कबीर ता दास को, कबहु न आवै हारि॥ ३०॥

Bolai Boal Vichaari Ke, Baithe Thour Sambhaari.
Kahain Kabir Taa Daas Ko, Kabahu Na Aavai Haari..30..

One who knows the value of speech and speaks keeping in mind the circumstances and situation and who seats himself in a proper place; Kabir Saheb says, that such a devotee can never be defeated by anyone, i.e. he will never be found in a low profile (he will gain respect everywhere).

रैन तिमिर नासत भयो, जबही भानु उगाय।
सार शब्द के जानते, करम भरम मिटि जाय॥ ३१॥

Rain Timir Naasat Bhayo, Jabahee Bhanu Ugaaye.
Saar Shabda Ke Jaanate, Karam Bharam Miti Jaaye..31..

As soon as the sun rises in the morning, the darkness of the night comes to an end. In the same manner, after realizing the substance of the Word (self-realization), all the ignorance comes to an end (one does not wander about any more).

जंत्र मंत्र सब झूठ है, मति भरमो जग कोय।
सार शब्द जानै बिना, कागा हंस न होय॥ ३२ ॥

Jantra Mantra Sab Jhooth Hai, Mati Bharmo Jag Koye.
Saar Shabda Jaanai Binaa, Kaagaa Hansa Na Hoye..32..

Amulets, spells and witchcraft are all false. Never get distracted by getting into this kind of things. Without the concrete true knowledge of ultimate Truth, a crow would not become a swan, i.e. the wicked and ignorant people can never become virtuous ones.

सार शब्द निज जानि के, जिन कीन्ही परतीति।
काग कुमत तजि हंस ह्वै, चले सु भौजल जीति॥ ३३ ॥

Saar Shabda Nij Jaani Ke, Jin Keenhee Parteeti.
Kaag Kumati Taji Hansa Hwai, Chale Su Bhoujal Jeeti..33..

One, who attains realization of the imperishable and the ultimate truth, and who, with complete faith, observes it, casts off the crow-like ignorance and attains true wisdom like a swan, crosses this ocean-like world and achieves the ultimate fulfilment of life.

सार शब्द जानै बिना, जिव परलै में जाय।
काया माया थिर नहीं, शब्द लेहु अरथाय॥ ३४ ॥

Saar Shabda Jaanai Binaa, Jiv Paralai Mein Jaaye.
Kaayaa Maayaa Thir Nahin, Shabda Lehu Arthaaye..34..

Without attaining the true knowledge of the ultimate truth, this 'being' gets into the life-and-death cycle. This being's body and the wealth and riches, all are capricious, i.e. these are temporary and perishable. And so, one should know the ultimate truth (and should not be proud of external appearance and other things causing delusion).

कर्म फंद जग फंदिया, जप तप पूजा ध्यान।
जाहि शब्द ते मुक्ति होय, सो न परा पहिचान॥ ३५ ॥

Karma Phand Jag Phandiyaa, Jap Tap Poojaa Dhyaan.
Jaahi Shabda Te Mukti Hoye, So Na Paraa Pahichaan..35..

These worldly kind of people are caught in the clutches of worldly desires. Some of these are engaged in counting beads and leading ascetic life and some are engaged in worships and meditation. But none of these could attain realization of the mysterious word—Truth—which may bring salvation to them.

शब्द सम्हारे बोलिये, शब्द के हाथ न पांव।
एक शब्द औषधि करे, एक शब्द करे घाव॥ ३६ ॥

Shabda Samhaare Boliye, Shabda Ke Haath Na Paanv.
Ek Shabda Aushadhi Kare, Ek Shabda Kare Ghaav..36..

One must exercise extreme control while speaking because words have no hands and feet of their own. They may roll down in any direction, if spoken without exercising proper control. A word may be capable of bringing comfort and working like medicine and, another word may just as well be very distressful and shocking.

शब्द जु ऐसा बोलिये, तन का आपा खोय।
औरन को शीतल करे, आपन को सुख होय॥ ३७ ॥

Shabda Ju Aisaa Boliye, Tan Kaa Aapaa Khoye.
Auran Ko Sheetal Kare, Aapan Ko Sukh Hoye..37..

Forget the ego of your 'Self' and speak only sweet words, so that others feel happy. If everyone becomes happy, you too will feel happy (it is automatic that you feel happy when others are happy).

जिहि शब्दे दुख ना लगे, सोई शब्द उचार।
तपत मिटी सीतल भया, सोई शब्द ततसार॥ ३८ ॥

Jihi Shabde Dukh Naa Lage, Soyee Shabda Uchaar.
Tapat Mitee Seetal Bhayaa, Soyee Shabda Tatasaar..38..

Speak only what does not cause pain to others; a word that may bring comfort to the hearts of others; a word which is nothing but a word of ultimate truth (one must speak only what brings comfort and, causes welfare to others).

कागा काको धन हरै, कोयल काको देत।
मीठा शब्द सुनाय के, जग अपनो करि लेत॥ ३९ ॥

Kaagaa Kaako Dhan Harai, Koyal Kaako Det.
Meetha Shabda Sunaaye Ke, Jag Apano Kari Let..39..

Just think—whose wealth does a crow take away and to whom does a Koyal (the Indian Cuckoo) give away anything? But she (the Indian Cuckoo) wins the hearts of everyone just by warbling sweetly. And at the same time cawing of a crow sounds harsh to everyone.

जिभ्या जिन बस में करी, तिन बस कियो जहान।
नहिं तो औगुन ऊपजे, कहि सब संत सुजान॥ ४०॥

Jibhyaa Jin Bas Mein Karee, Tin Bas Kiyo Jahaan.
Nahin To Ougun Oopaje, Kahi Sab Sant Sujaan..40..

One, who exercises control over one's tongue, can win the hearts of everyone in the world. And if one does not do so, the saints say that, it will cause vices to dominate the body and mind of the person..630..

Satyanam *Satyanam* *Satyanam*

18

SELFISHNESS

Every creature on earth, engaged in enjoying worldly pleasures, is selfish. Who cares for the welfare of others here? Who has so much time to do so? Here every moment everyone wants and thinks of the welfare of one's own self. Every person is busy gadding around with certain kind of ambition on his mind, and everyone wants to leave the other behind. Everyone, in the depth of his heart, has a longing to get something, to become something and to quench his thirst for fulfilment of desire. And this is the reason why things like knavery and hypocrisy, feelings of mine and thine causing malice and aversions are seen all around. Everyone is wandering about in the darkness of nescience. Here everyone lays his claim to precious things, but no one shows his preparedness toward fulfilment of his duties. Right since morning people can be seen busy eating and drinking and enjoying all sorts of worldly pleasures and in the night contemplating their own interest, not caring for those dying of starvation; eating their fill is the only aim of their lives. They don't care if a poor man doesn't have a hut to live in; but they want mansions and skyscrapers for themselves. The poor ones may not have a thread on their bodies, but the selfish ones want expensive and fashionable clothes for themselves. Fie on such kind of selfish life!

Here, in religious performances, in worships, in the observance of fasts, there is a secret wish for fulfilment of desires inspired by selfish attitude of people. Even if some affection is seen in offering one's service, there also is present some degree of self interest in him. Even the devotees go to the extent of making

strange demands to God, which are limited to their self-interests only. Feeling of equality, contemplating welfare of everyone and selfless worship are things which cannot be seen far out and away. Who will pity the pitiable condition of such nescient beings, who will awaken them from the slumber of selfishness and bring them on the right path? At such hours it is only saints and sages who give proper direction to the misguided ones. In this context Kabir Saheb has inspired everyone to rise above selfishness and lead a pious life.

SAAKHI

स्वारथ का सबको सगा, सारा ही जग जान।
बिन स्वारथ आदर करै, सो नर चतुर सुजान॥ १॥

Swaarath Kaa Sabako Sagaa, Saaraa Hee Jag jaan.
Bin Swaarath Aadar Karai, So Nar Chatur Sujaan..1..

Every friend and every relative in this world is selfish; there is selfishness all around (motives of selfishness can be attributed to everyone around). But a person, who pays due respects to someone without any self interests, must be considered great and wise.

निज स्वारथ के कारनै, सेव करै संसार।
बिन स्वारथ भक्ति करै, सो भावै करतार॥ २॥

Nij Swaarath Ke Kaarnai, Sev Karai Sansaar.
Bin Swaarath Bhakti Karai, So Bhaavai Kartaar..2..

Any service rendered in this world is never without any self-interest. There is always some self-interest involved in it (people even meet each other with some self-interest on their minds). But God loves only those who render their services selflessly.

स्वारथ कूं स्वारथ मिले, पड़ि पड़ि लूंबा बूंब।
निस्प्रेही निरधार को, कोय न राखै झूंब॥ ३॥

Swaarath Koon Swaarath Mile, Pari Pari Loomba Boomb.
Nisprehee Nirdhaar Ko, Koye Na Raakhai Jhoomb..13..

When selfish people meet each other, they speak in praise of each other more than what is required. There is always some kind of happiness in their meeting, but those who are selfless, hardly get any respect from others.

माया कू माया मिले, कर कर लम्बे हाथ।
निस्प्रेही निरधार को, गाहक दीनानाथ॥४॥

Maayaa Koo Maayaa Mile, Kar Kar Lambe Haath.
Nisprehee Nirdhaar Ko, Gaahak Deenaanaath..4..

Selfish people meet each other very happily (this is in fact to serve their ends). But those, who are selfless and have no support from others, are liked by God; God, who is of those who are humble and gentle.

संसारी से प्रीतड़ी, सरै न एकौ काम।
दुविधा में दोनों गये, माया मिली न राम॥५॥

Sansaaree Se Preetaree, Sarai Na Ekou Kaam.
Duvidhaa Mein Donoan Gaye, Maayaa Milee Na Ram..5..

Keeping oneself in touch with the worldly kind of people will never help any auspicious deeds to take place. This kind of friendship will keep both in a dilemma and both will remain empty-handed. You will neither gain worldly riches nor will you develop spiritually. And so it is better to keep oneself detached from worldly affairs..635..

Satyanam *Satyanam* *Satanam*

19

SALVATION

In the history of creation human mode of existence has been considered paramount. If one, having been born a human being, fails to perform the duties of an ideal human being, he is not a human being but an animal. He is a degenerate and is sure to reach his downfull at the end. The basic difference between humanity and animality is of knowledge and perception. In the real sense a human being is one who performs his genuine duties sensibly and attains salvation at the end. Salvation encompasses an enormous sphere of purpose and performance and the extent to which it requires explanation is no less enormous.

For an individual the supreme object of his life is to realize the ultimate truth. In order to get rid of the cycle of life and death, it is necessary to attain salvation. And all the auspicious deeds performed in one's life lead to the achievement of great magnitude, i.e. salvation.

One who follows the doctrine of equality and sees his own welfare in the welfare of others, one who is capable of realizing the pain of others and sees his happiness in the happiness of others, is one who is seeking salvation in real sense. One, with a determination to attain salvation, never asks for anything for himself. He always earns his livelihood with hard labour. This give and take, arrival and departure business represents the worldly life of selfish attitude; but those, seeking salvation, till their last breath, keep thinking of the welfare of others only, and sacrifice their life at the service of their fellow beings. In the context of 'Salvation', Kabir Saheb, through his didactic

'Saakhis', has given a wonderful and lovely message to the humankind.

SAAKHI

परमारथ पाको रतन, कबहुं न दीजै पीठ।
स्वारथ सेमल फूल है, कली अपूठी पीठ॥ १॥

Parmaarath Paako Ratan, Kabahu Na Deejai Peeth.
Swaarath Semal Phool Hai, Kalee Apoothee Peeth..1..

Consider such welfare a real gem which extends happiness to everyone. This is invaluable and, never turn your back on it. Selfishness has the appearance of a beautiful flower of a silk-cotton tree, but is just as odourless. Even its bud blossoms in the opposite direction.

सुख के संगी स्वारथी, दुख में रहते दूर।
कहैं कबीर परमारथी, दुख सुख सदा हजूर॥ २॥

Sukh Ke Sangee Swaarathee, Dukh Mein Rahate Door.
Kahain Kabir Parmarathee, Dukh Sukh Sadaa Hajoor..2..

All the selfish people in the world keep themselves in company only so long as everything is going on well; and when in distress they separate themselves. Kabir Saheb says—'It is only the benevolent people who are helpers in true sense and are good natured. They keep themselves in company under all circumstances—be it happiness or sorrow.'

प्रीत रीत सब अर्थ की, परमारथ की नाहिं।
कहैं कबीर परमारथी, बिरला कोई कलि माहिं॥ ३॥

Preet Reet Sab Arth Kee, Parmaarath Kee Naahin.
Kahain Kabir Parmarathee, Biralaa Koyee Kali Maahin..3..

All kinds of affections in this world are connected with money only; and have nothing to do with the welfare of others. These are limited to self-interests only. Kabir Saheb says—'In this present day world, there rarely is anyone who is benevolent.'

मरूं पर मांगू नहीं, अपने तन के काज।
परमारथ के कारनै, मोहि न आवै लाज॥ ४॥

Maroon Par Maangoon Naheen, Apane Tan Ke Kaaj.
Parmaarath Ke Kaaranai, Mohi Na Aavai Laaj..4..

Even if I die, I shall never stretch my hand before others for my living. But I won't mind asking for things for the welfare of others. I have no fear in any form, I have no doubts and am not ashamed of asking for the welfare of others. I shall cause welfare to others, no matter what I might have to do.

जो कोय करे सो स्वारथी, अरस परस गुन देत।
बिन किय करै सो सूरमा, परमारथ के हेत॥५॥

Jo Koye Kare So Swaarathee, Aras Paras Gun Det.
Bin Kiya Karai So Sooramaa, Parmaarath Ke Het..5..

The relationship of give and take with others is based purely on selfishness. In this kind of relationship both the parties make efforts to serve their own ends. But only that person can be considered great and brave who works for the welfare of others selflessly.

आप स्वारथी मेदिनी, भक्ति स्वारथी दास।
कबीर जन परमार्थी, डारी तन की आस॥६॥

Aap Swaarathee Medinee, Bhakti Swaarathee Daas.
Kabir Jan Parmaarathee, Daaree Tan Kee Aaas..6..

Like, the earth, keeping in view its own interests pulls everything toward itself, the devotees also try to make others incline toward themselves. Kabir Saheb says—'Those who are benevolent forget their own selves for the welfare of others.'

स्वारथ सूका लाकड़ा, छांह बिहूना सूल।
पीपल परमारथ भजो, सुख सागर को मूल॥७॥

Swaarath Sookaa Laakara, Chchanh Bihoonaa Sool.
Peepal Parmaarath Bhajo, Sukh Saagar Ko Mool..7..

Selfishness is like a dry piece of twig, which neither provides shade to anyone nor does it make happy; it rather is painful like a thorn. But benevolence is like an evergreen and shadowy Peepal tree which always provides comfort and peace to everyone. And so, it is advisable to follow the path of benevolence.

धन रहै न जोबन रहै, रहै न गांव न ठांव।
कबीर जग में जस रहै, करिदे किसी का काम॥८॥

Dhan Rahai Na Jaoban Rahai, Rahai Na Gaanv Na Thaanv.
Kabir Jag Mein Jas Rahai, Karide Kisee Kaa Kaam..8..

At the end of the life, neither there will be wealth nor will there be youth; neither there will be your village nor will there be a place to live in, i.e. we shall have nothing. Kabir Saheb says— 'It is only our virtuous deeds which will keep our names alive. And so, perform your virtuous deeds for the welfare of others..643..

Satyanam *Satyanam* *Satyanam*

20

TIME

The relationship of time with every animate and inanimate in this world is permanent and there is no separate existence of these. Time governs every movement and, causes obstructions as well. Time has its own power and everyone becomes helpless before it. The wheel of time never stops; it keeps moving incessantly. Every happening taking place in the world, and all favourable and unfavourable circumstances, are controlled by time. Approximately everyone knows what time means and fears its power, and this is the reason why despite knowing everything about it, one generally avoids contemplating it. Be it the poor or rich, be it a king or his subjects—everyone is controlled by it and it can strangle anyone any moment. No matter how strongly built one's mansion or house is, no matter how many guards are employed to guard the entrance and no matter what security arrangements are made, but time is such that it can arrive anywhere unobstructed. Everyone is weak and helpless before the might of time, and no one can hide himself from its eyes. No matter which direction you face, it will not make any difference, it can launch attacks from all sides. You may go on making requests, you may go on pleading mercy, but 'time' refuses to listen. Time has its own toughness and cruelty. In one form or the other it devours everyone.

It is a bitter truth that one who has been born will also die. Something that is favourable today will surely become unfavourable tomorrow; what exists today shall cease to exist tomorrow. Today's 'present' will become a 'past' and tomorrow's

'future' will become a 'present'. On the one hand there is creation and on the other there is dissolution; then why bother for destruction. Nothing is permanent, everything is ephemeral. On the one hand there is a temporary happiness for gain, on the other there is sorrow for separation. This world is meaningless, its like a dream; but the slumber of ignorance doesn't allow one to understand reality; the very unreal things seem real. And so, none should suffer from the false pride of one's physique and youth and, wealth and riches. Getting in the clutches of perversions like malice and aversions, and worldly pleasures, leads one to hell. In this context Kabir Saheb, depicting the might of 'time', has directed everyone to practise the didactic preachings of the Sadguru and to attain self-realization.

SAAKHI

काल जीव को ग्रासई, बहुत कह्यो समुझाय।
कहैं कबीर मैं क्या करूं, कोई नहिं पतियाय॥ १ ॥

Kaal Jeev Ko Graasayee, Bahat Kahyo Samujhaaye.
Kahain Kabir Main Kyaa Karoon, Koyee Nahin Patiyaye..1..

Sadguru Kabir Saheb says—'This body is a morsel of the god of death; it won't be able to safeguard itself against him. But no one listens to this bitter truth; no one believes in what I say.'

काल हमारे संग है, कस जीवन की आस।
दस दिन नाम संभार ले, जब लग पिंजर सांस॥ २ ॥

Kaal Hamaare Sang Hai, Kas Jeevan Kee Aas.
Das Din Naam Sambhaar Le, Jab Lag Pinjar Saans..2..

When the god of death is around us (there is no way one may safeguard himself against him), how can we hope to live our lives. This is false passion. There is opportunity only so long as this cage-like body breathes. Remember the name of God during this ten-day life, before the god of death strikes you. This will cause welfare to your life.'

झूठा सुख को सुख कहै, मानत है मन मोद।
जगत चबेना काल का, कछु मूठी कछू गोद॥ ३ ॥

Jhootha Sukh Ko Sukh Kahai, Maanat Hai Man Moad.
Jagat Chabenaa Kaal Kaa, Kachchu Moothee Kachchoo Goad..3..

The worldly people consider the temporary happiness real happiness and happily celebrate it. But this whole world is a morsel of the god of death. Hear some are already sitting in the lap of the god of death and some are in his clutches. He is chewing them all gradually.

टालै टूलै दिन गयो, ब्याज बढ़न्ता जाय।
ना हरि भजा ना खत कटा, काल पहुंचा आय॥ ४॥

Tallai Toolai Din Gayo, Byaaj Barhantaa Jaaye.
Naa Hari Bhajaa Naa Khat Kataa, Kaal Pahunchaa Aaye..4..

The main purpose of human existence is to attain salvation. But we have passed our lives in putting off things for future. We have achieved nothing; on the contrary we have added to our sins by engaging ourselves in worldly affairs. Neither we could perform our worldly deeds nor could we engage ourselves in spiritual life, and the time of death is now hovering above our heads.

कबीर टुक टुक चोंघता, पल पल गई विहाय।
जिव जंजाले पड़ि रहा, दिया दमामा आय॥ ५॥

Kabir Tuk Tuk Chonghataa, Pal Pal Gayee Vihaaye.
Jiv Janjale Pari Rahaa, Diyaa Damamaa Aaye..5..

Kabir Saheb says—'This being kept watching silently and remained always in doubts, and thus he passed his life without giving any meaning to it. This being remained caught in the entanglements of the world and a time came when the god of death blew his horn for departure from this world.'

मैं अकेल वह दो जना, सेरी नाहीं कोय।
जो जम आगे ऊबरो, तो जरा बैरी होय॥ ६॥

Main Akel Vah Do Janaa, Seree Naaheen Koye.
Jo Jam Aage Oobaro, To Jaraa Bairee Hoye..6..

My youth has come to an end; now I am alone, and he (the god of death) has come in two forms. If anyhow I manage to survive death, my old age is standing before me in all its readiness with all its enmity for me, which will cause suffering to me in due course of time.

जरा आय जोरा किया, नैनन दीन्हीं पीठ।
आंखौ ऊपर आंगुली, वीष भरै पछ नीठ॥ ७॥

Jarah Aaye Joraa Kiyaa, Nainan Deenheen Peeth. Aankhon Oopar Aangulee, Veesh Bharai Pachch Neeth..7..

When the old age came it began showing its effects on the body, and, along with physical infirmity, the eyes too became weak. They became so weak that despite putting fingers above the eyes, it became possible to see only a short distance with great difficulty.

जोबन सिकदारी तजी, चला निशान बजाय।

सिर पर सेत सिरायचा, दिया बुढ़ापा आय॥८॥

Joban Sikdaaree Tajee, Chalaa Nishaan Bajaaye. Sir Par Set Siraayachaa, Diyaa Burhaapaa Aaye..8..

Look at the body undergoing change with the change of time. The proud youth lost its pride and went away fluttering its flag and beating its drum. Meanwhile, the old age arrived and crowned the head with a white crown (grey hair).

बिरिया बीती बल घटा, केस पलटि भये और।

बिगरा काज संभारि लै, करि छूटन की ठौर॥९॥

Birriyaa Beetee Bal Ghataa, Kes Palati Bhaye Aur. Bigaraa Kaaj Sambhaari Lai, Kari Chchootan Kee Thour..9..

Time kept rolling on and with it the body kept growing weak. The beautiful black hair turned grey. Still there is time; try to understand what it means. Keep yourself in the sacred company of saints in order to gain what you have lost.

जरा कुत्ता जोबन ससा, काल अहेरी नित्त।

दो बैरी बिच झोंपड़ा, कुशल कहां सो मित्त॥१०॥

Jaraa Kuttaa Joban Sasaa, Kaal Aheree Nitt. Do Bairee Bich Jhonparaa, Kushal Kahaan So Mitt..10..

The old age is like a dog and the youth is like a rabbit. The god of death in the form of a hunter has left his old age-like dog to hunt the youth-like rabbit. Now on the one side there is old age and on the other is the god of death. And thus, is your hut between the two. And so, O friend! How is it possible to safeguard oneself (i.e. one cannot safeguard oneself against these)?

कुशल कुशल जो पूछता, जग में रहा न कोय।

जरा मुई ना भय मुआ, कुशल कहां ते होय॥११॥

Kushal Kushal Jo Poochchataa, Jag Mein Rahaa Na Koye.
Jaraa Muyee Naa Bhaya Muaa, Kushal Kahaan Te Hoyee..11..

One, who, during mutual meeting, used to ask my well-being, asks me today also if I am all right; but who is all right in this world? Because, in the absence of conscience and determination to renounce the world, the fear of old age and death does not die. How can one be all right under these circumstances?

माली आवत देखि के, कलियां करें पुकार।
फूली फूली चुनि लई, काल हमारी बार॥ १२ ॥

Maalee Aavat Dekhi Ke, Kaliyaan Karein Pukaar.
Phooly Phooly Chuni Layee, Kaal Hamaree Baar..12..

The buds began telling each other to see the gardener coming in the form of the god of death—'The gardener picked all the flowers one by one which had fully blossomed, and he will pick us also tomorrow when we would have blossomed into flowers.' In the same manner, the god of death also makes every living being in this world his morsel.

बढ़ही आवत देखि के, तरुवर रुदन कराय।
मैं अपंग संसै नहीं, पच्छी बसते आय॥ १३ ॥

Barhahee Aavat Dekhi Ke, Taruvar Rudan Karaaye.
Main Apang Sansai Nahin, Pachchee Basate Aaye..13..

The tree, seeing the carpenter coming in the form of the god of death, became very sad and began weeping. He began thinking—'I am handicapped, i.e. I cannot run away to save my life. He will definitely fell me. Even that hardly matters but what will happen to those birds who live on my branches? In the same manner, the worldly kind of people ramain sad caught in the clutches of delusion.'

तरुवर पात सों यौं कहै, सुनो पात इक बात।
या घर याही रीति है, इक आवत इक जात॥ १४ ॥

Taruvar Paat Soan Yoan Kahai, Suno Paat Ik Baat.
Yaa Ghar Yaahee Reeti Hai, Ik Aavat Ik Jaat..14..

Seeing the leaves falling and separating itself from it, the tree said to them—'O leaves! Don't feel sad! Listen to me carefully! This is the tradition in this world—one comes and the other one goes, i.e. nothing in this world is permanent—coming and going is a continual process.'

पात झरन्ता यों कहै, सुन तरुवर बन राय।
अबके बिछुड़े ना मिले, दूर पड़ेंगे जाय॥ १५ ॥

Paat Jharantaa Yoon Kahai, Sun Taruvar Ban Raaye.
Abke Bichchure Naa Mile, Door Parenge Jaaye..15..

The falling leaf tells the tree—'O great tree of the huge forest! It is all a matter of time that we are separating helplessly. And this time when we separate we won't meet again. Probably we shall fall away somewhere quite far from here' (this is what happens to all living beings in this world).

जो उगै सो आथवै, फूलै सो कुम्हिलाय।
जो चूनै सो ढहि पड़ै, जामै सो मरि जाय॥ १६ ॥

Jo Ugai So Aathave, Phoolai So Kumhilaaye.
Jo Choonai So Dhahi Parai, Jaamai So Mari Jaaye..16..

Nothing in this world is permanent. One, according to one's own predestined time, has to set if he rises. One which blossoms has also to whither away. A construction, which takes place one day, has to fall on some day. One, who takes birth in this world one day, has also to die some day, i.e. everything is predestined.

निश्चय काल गरास हो, बहुत कहा समुझाय।
कहैं कबीर मैं का कहूं, देखत ना पतियाय॥ १७ ॥

Nishchay Kaal Garaas Ho, Bahut Kahaa Samujhaaye.
Kahain Kabir Main Kaa Kahoon, Dekhat Naa Patiyaaye..17..

"There is no doubt that the whole of the world will become a morsel of the god of death"—this I have explained in various ways. Kabir Saheb says—"What more can I say about it? People see others dying and yet they don't believe in what I say."

कबीर जीवन कुछ नहीं, खिन खारा खिन मीठ।
कालिह अलहजा मारिया, आज मसाना दीठ॥ १८ ॥

Kabir Jeevan Kuchch Naheen, Khin Khaaraa Khin Meeth.
Kaalhi Alahajaa Maariyaa, Aaj Masaanaa Deeth..18..

Kabir Saheb says—"What is this life? There is nothing special about it. Everything in this world is either sour or sweet (sorrow is sour and temporary happiness is a little sweet). Those, who had killed great warriors on the battlefield in the past, themselves do not exist today. Go and see them lying in the cremation ground today, i.e. this world has no substance.

कबीर मन्दिर आपने, नित उठि करता आल।
मरहट देखी डरपता, चौड़े दीया डाल॥ १९॥

Kabir Mandir Aapane, Nit Uthi Karataa Aal.
Marahat Dekhee Darapataa, Choure Deeyaa Daal..19..

Kabir Saheb says—'Those, who used to visit their temples everyday and used to be afraid of the cremation ground, have also been brought and thrown in this huge field by the cruel hands of destiny.' And so, after seeing all these things it is useless to be hopeful about anything.

कबीर पगरा दूर है, बीच पड़ी है रात।
ना जाने क्या होयगा, ऊगन्ता परभात॥ २०॥

Kabir Pagaraa Door Hai, Beech Paree Hai Raat.
Naa Jaane Kyaa Hoyegaa, Oogantaa Parbhaat..20..

Kabir Saheb says—'Your target is still far too away to reach, and the dark night of delusion and nescience is still in the way. Who knows what will happen at the destined time? And so, be alert till the sun rises (till one attains true knowledge and salvation).

कबीर गाफिल क्यौं फिरै, क्या सोता घनघोर।
तेरे सिराने जम खड़ा, ज्यूं अंधियारे चोर॥ २१॥

Kabir Gaafil Kyon Phirai, Kyaa Sota Ghanghor.
Tere Siraane Jam Kharaa, Jyoon Andhiyaare Choar..21..

Kabir Saheb says—'O the ignorant one! Why do you gad about so carelessly? Why do you sleep in the darkness of the night of delusions? Do you not know that the god of death is standing like a thief at the head-rest of your bedstead?'

कबीर सब सुख राम है, औरहि दुख की रासि।
सुर नर मुनि अरु असुर सुर, पड़े काल की फांसि॥ २२॥

Kabir Sab Sukh Ram Hai, Aurahi Dukh Kee Raasi.
Sur Nar Muni Aru Asur Sur, Pare Kaal Kee Phaansi..22..

Kabir Saheb says—'This whole world is a storehouse of all kinds of distresses. The ultimate bliss and peace lies in the meditation on and in singing in praise of the imperishable and all-pervading God—Rama—, and nowhere else. All the gods, human beings, sages and demons are in the clutches of the god of death according to the consequences of their deeds.'

पंथी ऊभा पंथ सिर, बगुचा बांधा पूंठ।
मरना मुंह आगे खड़ा, जीवन का सब झूठ॥ २३॥

Panthee Oobhaa Panth Sir, Baguchaa Baandhaa Poonth.
Maranaa Munh Aage Kharaa, Jeevan Kaa Sab Jhooth..23..

This being, like a wayfarer, is standing tired on the path of his life, with a bundle of delusions tied to his back. Also, the god of death is standing before him. Under these circumstances what hopes can be had from life? Living this life is nothing but a false supposition.

यह जीव आया दूर ते, जाना है बहु दूर।
बिच के वासै बसि गया, काल रहा सिर पूर॥ २४॥

Yah Jeev Aaya Door Te, Jaanaa Hai Bahu Door.
Bich Ke Vaasai Basi Gayaa, Kaal Rahaa Sir Poor..24..

No one knows how much distance this being has covered by crossing so many modes of existence in order to be able to attain the human mode of existence. And no one knows how much distance this being may have to cover in order to be able to get rid of the life-and-death cycle. But this being has engrossed itself in the enjoyments of worldly pleasures; and, above all, the god of death is hovering above his head.

काची काया मन अथिर, थिर थिर करम करन्त।
ज्यौं ज्यौं नर निधड़क फिरै, त्यौं त्यौं काल हसन्त॥ २५॥

Kaachee Kaayaa Man Athir, Thir Thir Karam Karant.
Jyon Jyon Nar Nidharak Phirai, Tyon Tyon Kaal Hasant..25..

This body is perishable and its mind is very unsteady. People, for the convenience of security of this body, are making permanent arrangements for it. But, the more the people are wandering about in making such permanent arrangements, the more the god of death laughs at their ignorance.

हम जाने थे खायंगे, बहुत जिमीं बहु माल।
ज्यौं का त्यौं ही रहि गया, पकड़ि ले गया काल॥ २६॥

Ham Jaane The Khaayange, Bahut Jimeen Bahu Maal.
Jyon Kaa Tyon Hee Rahi Gayaa, Pakari Le Gayaa Kaal..26..

(This being, according to its status and position, thinks egoistically) I used to think that I have lots of landed property, lots of wealth; I shall enjoy these and live happily. But all this

proved meaningless. Every object of enjoyment remained as it was and now the day has come when the god of death is taking me away.

चहुं दिस पाका कोट था, मन्दिर नगर मझार।
खिरकी खिरकी पाहरु, गज बंधा दरबार॥ २७॥

**Chahun Dis Paakaa Koat Thaa, Mandir Nagar Majhaar.
Khirakee Khirakee Paaharu, Gaj Bandhaa Darbaar..27..**

Though there were solid forts all around and my residence was surrounded by these forts. There were guards guarding each and every window and door. There were elephants at the huge entrance of the forts, i.e. there was no destitution of any kind—

चहुं दिस ठाढ़े सूरमा, हाथ लिये हथियार।
सबही यह तन देखता, काल ले गया मार॥ २८॥

**Chahun Dis Thaarhe Soormaa, Haath Liye Hathiyaar.
Sabahee Yah Tan Dekhataa, Kaal Le Gayaa Maar..28..**

The warriors were standing alert in all the four directions, (but all these arrangements proved futile when) the god of death came, took out the life of the body and carried me away.

आस पास जोधा खड़े, सबै बजावै गाल।
मंझ महल ते ले चला, ऐसा परबल काल॥ २९॥

**Aas Paas Jodhaa Khare, Sabai Bajaavai Gaal.
Manjh Mahal Te Le Chalaa, Aisa Parbal Kaal..29..**

(Whatever be the circumstances of the being, but the destiny remains unaffected. Everyone has to follow one's destiny). There were great warriors all around; they kept bragging about their valour; they kept talking volubly. But the god of death is so powerful that when he came and began taking me away right in front of the eyes of everyone, they could not do anything.

धरती करते एक पग, समुन्दर करते फाल।
हाथों परबत तौलते, ते भी खाये काल॥ ३०॥

**Dharatee Karate Ek Pag, Samundar Karate Phaal.
Haathoan Parbat Toulate, Te Bhee Khaaye Kaal..30..**

Those, who could measure the whole of the earth in one stride (Vaman), who could bestride the ocean in one leap (Hanuman), and lift the whole of the mountain on the hands (Shri Krishna) also became the morsel of the god of death.

हाथों परबत फाड़ते, समुन्दर घूट भराय।
ते मुनिवर धरती गले, का कोई गरब कराय॥ ३१ ॥

Haathon Parbat Phaarate, Samundar Ghoot Bharaaye.
Te Munivar Dharatee Gale, Kaa Koyee Garab Karaaye..31..

Those, who were so incomparable and powerful that they could tear off mountains with their hands (Ravana), and could swallow the whole of the ocean in one gulp (Sage Agastya), were also made to rot and decay on this earth. Under these circumstances, of what use is someone's ego? One cannot safeguard oneself against one's destiny.

ताजी छूटा सहर ते, कसबै पड़ी पुकार।
दरवाजा जड़ाहि रहा, निकस गया असवार॥ ३२ ॥

Taajee Chchoota Sahar Te, Kasabai Paree Pukaar.
Darvajaa Jaraahi Rahaa, Nikas Gayaa Asawaar..32..

When the being riding the life-like horse came out of the body-like city, just then their was a great hue and cry in the sensory organs-like market. But the nose, ears and eyes-like doors remained in their places and the rider went away (only the dead body remained).

बेटा जाये क्या हुआ, कहा बजावै थाल।
आवन जावन होय रहा, ज्यों कीड़ी का नाल॥ ३३ ॥

Betaa Jaaye Kyaa Huaa, Kahaa Bajaavai Thaal.
Aavan Jaavan hoye Rahaa, Jyon Keeree Kaa Naal..33..

What is so great if a son has been born? Why are you so happy; why are you beating drums? This coming and going in this world is a continual process—this can be likened to the line of ants moving to and fro continuously, i.e. why become happy at the time of birth and why become sad at the time of death?

बालपन भोले गया, और जुवा महमंत।
वृद्धपने आलस गयो, चला जरन्ते अन्त॥ ३४ ॥

Baalpan Bhole Gayaa, Aur Juvaa Mahamanta.
Vridhdhapane Aalas Gayo, Chalaa Jarante Anta..34..

The childhood passed in innocence and the youth was wasted away in the enjoyment of worldly pleasures. The old age passed in sorrow and laziness (the whole life passed like a dream in this

manner), and at the end the body was taken to be burned at the funeral pyre.

संसै काल शरीर में, विषम काल है दूर।
जाको कोइ जानै नहीं, जारि करै सब धूर॥ ३५॥

Sansai Kaal Shareer Mein, Visham Kaal Hai Door.
Jaako Koyee Jaanai Naheen, Jaari Karai Sab Dhoor..35..

The frightening time, of which everyone is afraid, is probably far ahead, but the more frighteining thing, which is ignorance, is in oneself. No one knows anything about it (this cannot be known without keeping oneself in the sacred company of pious people and without the true knowledge imparted by the Sadguru); but it burns everything to ashes (there is no peace in a life which is full of uncertainty).

जारि बारि मिस्सी करै, मिस्सी करिहै छार।
कहैं कबीर कोइला करै, फिर दे दै औतार॥ ३६॥

Jaari Baari Missi Karai, Missi Karihai Chchaar.
Kahain Kabir Koyilaa Karai, Phir De Dai Autaar..36..

Kabir Saheb says—'Ignorance is something which incinerates a peaceful life; it turns it into coal and then turn it into ashes. And thus, having destroyed the body and mind fully, it puts the being in the life-and-death cycle again and again.

ऐसे सांच न मानई, तिलकी देखो जोय।
जारि बारि कोयला करै, जमता देखा सोय॥ ३७॥

Aise Saanch Na Maanayee, Tilakee Dekho Joye.
Jaari Baari Koyala Karai, Jamataa Dekhaa Soye..37..

If you don't believe and you cannot accept such truths, go and have a look at the sesame plant. It has been seen sprouting again after being burnt to ashes, i.e. one has to come again and again in the life-and-death cycle because of being incinerated in the fire of ignorance.

संसै काल शरीर में, जारि करै सब धूर।
काल से बांचै दास जन, जिन पै द्याल हजूर॥ ३८॥

Sansai Kaal Shareer Mein, Jaari Karai Sab Dhoor.
Kaal Se Baanchai Daas Jan, Jin Pai Dyaal Hajoor..38..

Nescience, in the form of destiny, makes one's life restless, causes distress and burns everything to ashes. Only those devotees

survive the wrath of such fate who are specially blessed by their Sadguru, i.e. only those, to whom the true knowledge has been imparted by their Sadguru, survive the blow of destiny.

घाट जगाती धर्मराय, गुरुमुख ले पहिचान।
छाप बिना गुरु नाम के, साकट रहा निदान॥ ३९॥

Ghaat Jagaatee Dharmaraaye, Gurmukh Le Pahichaan.
Chchaap Binaa Guru Naam Ke, Saakat Rahaa Nidaan..39.

Everyone has to pay the tax of the cremation ground to the god of death. But the god of death recognizes the dear ones of a Sadguru there. But those, who do not bear the signs of being initiated by a Sadguru, fall, at the end in the hands of the god of death (i.e. those, who have not been initiated by a Sadguru, are punished by the god of death).

जिनके नाम निशान है, तिन अटकावै कौन।
पुरुष खजाना पाइया, मिटि गया आवा गौन॥ ४०॥

Jinake Naam Nishaan Hai, Tin Atakaavai Kaun.
Purush Khajaanaa Paaiyaa, Miti Gayaa Aavaa Gaun..40..

Those, in whose lives flutters the flag of the name of the Sadguru, cannot be stopped by anyone, i.e. they are liberated and they have an unobstructed path. They are so enriched with the wealth of true knowledge of God that they become free from the life-and-death cycle.

खुलि खेलो संसार में, बांधि न सक्कै कोय।
घाट जगाती क्या करै, सिर पर पोट न होय॥ ४१॥

Khuli Khelo Sansaar Mein, Baandhi Na Sakkai Koye.
Ghaat Jagaatee Kyaa Karai, Sir par Poat Na Hoye..41..

Free yourself from the delusions of this world with the help of true knowledge imparted by the Sadguru and move freely in this world. And then no one will be able to bind you. What can the tax collector do when you have no burden of delusions and attachment on your head?

चाकी चली गुपाल की, सब जग पीसा झार।
रुड़ा शब्द कबीर का, डारा पाट उघार॥ ४२॥

Chaakee Chalee Gupaal Kee, Sab Jag Peesaa Jhaar.
Ruraa Shabda Kabir Kaa, Daaraa Paat Ughaar..42..

The grinding mill of delusions pertaining to the universal

law of destiny is moving unrestrained, and it has ground the whole of the world. Kabir Saheb says—'But the imperishable true knowledge imparted by the Sadguru is such a pebble which cannot be ground by this grinding mill; on the contrary the slabs of this grinding mill become dislocated (the true knowledge of 'Self' imparted by the Sadguru is beyond destiny).

चलती चाकी देखि के, दिया कबीरा रोय।
दो पाटन बिच आय के, साबुत गया न कोय॥ ४३॥

Chalatee Chaakee Dekhi Ke, Diya Kabira Roye.
Do Paatan Bich Aaye Ke, Saabut Gayaa Na Koye..43..

In this world of dualism the two slabs of the dulusion-like grinding mill, the happiness and sorrow, are like vanity and affection. Kabir Saheb says—'I feel like weeping when I see the delusion like grinding-mill in action. Anyone, who has not been able to attain true knowledge, does not survive after coming between the two slabs of the grinding-mill.'

मूसा डरपे काल सूं, कठिन काल का जोर।
स्वर्ग भूमि पाताल में, जहां जाव तहं गोर॥ ४४॥

Moosa Darpe Kaal Soon, Kathin Kaal Kaa Joar.
Swarga Bhoomi Paataal Mein, Jahaan Jaav Tanh Goar..44..

Even prophets like Moosa feared the infinite powers of the god of death and remembered God. No matter where you go—be it heaven, earth or the lower (infernal) regions, you will find grave-yards and cremation grounds all around, i.e. you will find destiny playing its role everywhere.

फागुन आवत देखि के, मन झूरे बनराय।
जिन डाली हम केलि किय, सोही ब्यारे जाय॥ ४५॥

Phaagun Aavat Dekhi Ke, Man Jhoore Banaraaye.
Jin Daalee Ham Keli Kiya, Sohee Byaare Jaaye..45..

(According to the destined time and within the sphere of happiness and sorrow) Seeing the month of Phaagun (the last month of the Hindu year) arriving, the forest began wailing and regretting—thinking that the branches of trees, which used to be our abode of enjoyment and amusement, are withering due to autumn (one becomes sad to remember the happiness of life at its end).

पात झरन्ता देखि के, हंसतीं, कूपलियां।
हम चाले तुम चालियो, धीरी बापलियां॥ ४६॥

**Paat Jharantaa Dekhi Ke, Hansateen Koopaliyan.
Hum Chaale Tum Chaalio, Dheeree Baapaliyaan..46..**

The new and tender leaves began laughing to see the old leaves falling during autumn season. The dry and yellow leaves, which were falling, said—'O mad tender leaves! Why do you laugh to see us today? We have completed our time and are leaving now. Wait and see! A day will come when you too shall have to leave this place.'

काल पाय जग ऊपजो, काल पाय सब जाय।
काल पाय सब बिनसिहैं, काल काल कहं खाय॥ ४७॥

**Kaal Paaye Jag Oopajo, Kaal Paaye Sab Jaaye.
Kaal Paaye Sab Binasihain, Kaal Kaal Kahan Khaaye..47..**

As already predestined, this world of animate and inanimate comes into existence, and in due course of time it begins losing its existence. When the time comes everything will be destroyed; because anything, which comes into existence during a particular time, has to be a morsel of the predestined time.

काल काल सब कोइ कहे, काल न चीन्हे कोय।
जेती मन की कल्पना, काल कहावै सोय॥ ४८॥

**Kaal Kaal Sab Koyee Kahai, Kaal Na Cheenhe Koye.
Jetee Man Kee Kalpana, Kaal Kahaavai, Soye..48..**

The fundamental reason which causes death is called destiny by everyone, but the real destiny which the ignorant ones are not able to understand, is caused by all sorts of enjoyments of worldly pleasures.

काल फिरै सिर ऊपरे, हाथों धरी कमान।
कहैं कबीर गहु नाम को, छोड़ सकल अभिमान॥ ४९॥

**Kaal Phirai Sir Oopare, Haathon Dharee Kamaan.
Kahain Kabir Gahu Naam Ko, Chchor Sakal Abhimaan..49..**

Remember always that destiny is hovering above the head of everyone holding a bow and arrow in its hands. Kabir Saheb says—'Seek riddance from your ego and go in the shelter of the Sadguru and attain the true knowledge of the imperishable God.'

जाय झरोखे सोवता, फूलना सेज बिछाय।
सो अब कहूं दीखै नहीं, छिन में गयो बिलाय॥ ५०॥

Jaaye Jharokhe Sovataa, Phoolana Sej Bichchaye.
So Ab Kahun Deekhai Naheen, Chchin Mein Gayo Bilaaye..50..

Through the windows of the palaces of whom the cool breeze used to pass and who used to sleep comfortably on the bed of roses, are not to be seen anywhere now. They were annihilated within moments (and so be alert and do something that may bring ultimate fulfilment of life).

कबीर पगरा दूर है, आय पहूंची सांझ।
जन जन को मत राखतां, वेश्या रहि गई बांझ॥ ५१॥

Kabir Pagaraa Door Hai, Aaye Pahoonchee Saanjh.
Jan Jan Ko Mat Raakhataan, Veshyaa Rahi Gayee Baanjh..51..

Kabir Saheb says—'The target of success in achieving the ultimate fulfilment of life is far ahead and it is evening time (old age) already. Like, a prostitute remains barren despite having so many lovers, in the same manner, people, observing the faith of others, deprive themselves of the ultimate fulfilment of life.'

सब जग डरपैं काल सों, ब्रह्मा विश्नु महेस।
सुर नर मुनि औ लोक सब, सात रसातल सेस॥ ५२॥

Sab Jag Darapain Kaal Soan, Brahma Vishnu Mahes.
Sur Nar Muni Aou Lok Sab, Saat Rasaatal Ses..52..

Death is after all death! Who does not fear it? This whole world fears death—be it Brahma, Vishnu and Mahesh. Even the gods, human beings, sages and all the regions, and the Sheshnag who lives beneath the seven regions, fear it.

(Everyone is helpless before death. When the time of death arrives, all the assessments, imaginations and devices to safeguard against it prove futile)..695..

Satyanam *Satyanam* *Satyanam*

21

MIND

There is presence of subtle mind in the physical body. The mind is infinitely powerful; it is unstable like the waves of an ocean and is the fastest in the world. This is such channel between the body and soul, which despite being within, is always engrossed in the affairs of the outside world. The mind, despite enjoying the worldly pleasures through organs of senses, remains insatiated and restless. This mind under the control of ego keeps wandering about in the sphere of delusion and nescience, always busy trying to fulfil its infinite and odd desires. Even when the body is sleeping, it is active creating a world of dreams from imaginations. The auspicious past deeds of previous births make the toughest of jobs easy to handle. Victory and defeat are purely psychological and physical strength has no meaning if a person is despondent. A person with happy mind and, full of courage, begins experiencing flow of new kind of vital energy. It is the fovourable relationship between the body and mind and the restraint observed in daily life which brings permanent and eternal bliss. The functioning of mind is multifarious—on the one hand it is capable of inspiring a person with the feelings of servitude, good deeds, sacrifice and asceticism and on the other it may inspire a person to engage himself in knavery and other sinful acts like thievery, violence, gambling and such other hostile activities due to ignorance. A 'mind', seeking worldly pleasures, throws us in the vortex of life- and-death cycle and, a 'mind' not seeking worldly pleasures takes us to the right path and helps us attain salvation.

Keeping mind under control would tantamount to victory over the world, but it's not an easy job. Keeping mind under

control is as difficult as resisting the might of storm and hurricane. And the greatest irony is that the mind rushes in the direction in which it faces resistance. Exercising check on mind is possible through continuous observance of conscience and renunciation only. Once a dive taken in the Ganges of true knowledge puts complete check on our attraction to worldly pleasures, i.e. we become introvert. It could be only a great personage like a true saint or a true devotee of a Sadguru who could subjugate his mind. In this context Kabir Saheb has spoken about obsessed minds and taught that a complete control is required to be exercised over it.

SAAKHI

कबीर मन तो एक है, भावै तहां लगाय।
भावै गुरु की भक्ति कर, भावै विषय कमाय॥ १॥

Kabir Man To Ek Hai, Bhaavai Tahaan Lagaaye.
Bhaavai Guru Kee Bhakti Kar, Bhaavai Vishaya Kamaaye..1..

Kabir Saheb says—'There is only one mind. Attach it to anything you deem fit. With this mind either you can devote yourself to your Guru and serve him or you can engage yourself in the enjoyment of worldly pleasures.'

कबीर यह मन मसखरा, कहूं तो मानै रोस।
जा मारग साहिब मिलै, तहां न चालै कोस॥ २॥

Kabir Yeh Man Masakharaa, Kahoon To Maanai Roas.
Jaa Maarag Saahib Milai, Tahaan Na Chaalai Koas..2..

Kabir Saheb says—'This mind is extremely restless and intoxicated. If I try to explain something to it, it feels bad about it and becomes sad. It does not like to observe the path which may lead it to self-realization (mind is a thing which likes to proceed on the path which is proscribed).

कबीर मन परबत भया, अब मैं पाया जान।
टांकी लागी प्रेम की, निकसी कंचन खान॥ ३॥

Kabir Man Parbat Bhayaa, Ab Main Paayaa Jaan.
Taankee Laagee Prem Kee, Nikasee Kanchan Khaan..3..

Kabir Saheb says—'Now I have understood very well that this mind is not soft like wax. In fact it is as solid and huge as a

mountain. If it is stitched with good feelings and affections it lets out a treasure of gold (love and devotion makes the mind wholly occupied with the universal 'Self').

कबीर यह मन लालची, समझै नहीं गंवार।
भजन करन को आलसी, खाने को तैयार॥ ४॥

Kabir Yah Man Laalachee, Samajhai Naheen Ganvaar.
Bhajan Karan Ko Aalasee, khaane Ko Taiyaar..4..

Kabir Saheb says—'This mind is very greedy. It is so foolish that it does not understand the real truth. It feels lazy in meditating and singing in praise of God, but it always shows its readiness to devour food.'

कबीर मनहि गयंद है, आंकुस दे दे राखु।
विष की बेली परिहरो, अमृत का फल चाखु॥ ५॥

Kabir Manahi Gayand Hai, Aankus De De Raakhu.
Vish Kee Belee Pariharo, Amrit Kaa Phal Chaakhu..5..

Kabir Saheb says—'This mind is like an intoxicated elephant. It needs goading with the goad of pure thoughts, so that it gets rid of worldly desires and drinks the nectar of spiritual self-control.'

कबीर मन मरकट भया, नेक न कहुं ठहराय।
राम नाम बांधै बिना, जित भावै तित जाय॥ ६॥

Kabir Man Markat Bhayaaa, Nek Na Kahun Thaharaaye.
Ram Naam Baandhai Binaa, Jit Bhaavai Tit Jaaye..6..

Kabir Saheb says—'This mind is restless like a monkey; it does not stay in one place even for a moment (the mind is very fast-moving; it reaches anywhere within moments). It will keep jumping about so long as it is not tied to the chain of the true knowledge of the name of the all-pervading Rama. It will keep going to places freely which may attract its attention.'

कबीर बैरी सबल है, एक जीव रिपु पांच।
अपने-अपने स्वाद को, बहुत नचावै नाच॥ ७॥

Kabir Bairee Sabal Hai, Ek Jeev Ripu Paanch.
Apane-Apane Swaad Ko, Bahut Nachaavai Naach..7..

Kabir Saheb says—'The enemy is very powerful. There are five enemies (five sensory organs—nose, ears, eyes, tongue and

skin) of this being. All these sensory organs make the being dance to their tunes in order to be able to enjoy different kinds of tastes.'

कबीर लहरि समुद्र की, केतो आवै जांहि।
बलिहारी वा दास की, उलटि समावै मांहि॥ ८॥

Kabir Lahari Samudra Kee, Keto Avai Jaanhi.
Balihaaree Vaa Daas Kee, Ulati Samaavai Maanhi..8..

Kabir Saheb says—'The natural instincts are like the innumerable waves of the ocean, which keep coming and going and it is very difficult to catch or stop them. But the dear devotee of a Sadguru is great who is capable of reversing these waves and assimilating them in himself.'

कबीर यह गत अटपटी, चटपट लखी न जाय।
जो मन की खटपट मिटै, अधर भये ठहराय॥ ९॥

Kabir Yah Gat Atapatee, Chatpat Lakhee Na Jaaye.
Jo Man Kee Khatapat Mitai, Adhar Bhaye Thaharaaye..9..

Kabir Saheb says—'This situation of true knowledge is very strange; it is difficult to explain and cannot be seen immediately. If the mind sheds all its doubts and concentrates itself, it becomes possible to attain self-realization without any support.'

मन के मते न चालिये, मन के मते अनेक।
जो मन पर असवार है, सो साधु कोय एक॥ १०॥

Man Ke Mate Na Chaaliye, Man Ke Mate Anek.
Jo Man Par Asawaar Hai, So Saadhu Koye Ek..10..

Do not follow the instructions of the mind, because it has so many different views. But one, who succeeds in keeping one's mind under one's own control, is a rare saint.

मन के मते न चालिये, छांड़ि जीव की बानि।
कतवारी के सूत ज्यौं, उलटि अपूठा आनि॥ ११॥

Man Ke Mate Na Chaaliye, Chchanri Jeev Kee Baani.
Katvaree Ke Soot Jyon, Ulati Apoothaa Aani..11..

The restless mind has no views which may be termed stable, and so, do not follow its instructions. Get rid of its bad habits caused by ignorance with the help of self-study and spiritual practice. Like a cotton-spinner brings the yarn back to the roll of cotton for weaving thread again and again and winds the yarn around it while spinning yarn on the spinning wheel, in the same

manner, control your restless mind and save it from vices and engage it in the devotion of God.

मन पांचौं के बस पड़ा, मन के बस नहिं पांच।
जित देखूं तित दौं लगी, जित भांगू तित आंच॥ १२॥

Man Paanchoun Ke Bas Paraa, Man Ke Bas Nahin Paanch.
Jit Dekhoon Tit Down Lagee, Jit Bhangoo Tit Aanch..12..

The mind surrenders before all the five sensory organs but all these five sensory organs do not surrender before the mind. In whichever direction I see, I find a fire of desires, and whichever direction I run to safeguard myself against it, I get the feeling of its heat.

मन के मारे बन गये, बन तजि बस्ती मांहि।
कहैं कबीर क्या कीजिये, यह मन ठहरै नाहिं॥ १३॥

Man Ke Maare Ban Gaye, Ban Taji Bastee Maanhi.
Kahain Kabir Kyaa Keejiye, Yah Man Thahare Naahin..13..

Having been defeated by the mind, I went to the forests, but the circumstances did not change there also. And so I returned from the forests to my village. Kabir Saheb says—'What to do? This mind is very powerful; it does not become stable anywhere.'

मन मुरीद संसार है, गुरु मुरीद कोय साध।
जो माने गुरु बचन को, ताका मता अगाध॥ १४॥

Man Mureed Sansaar Hai, Guru Mureed Koye Saadh.
Jo Maane Guru Bachan Ko, Taakaa Mataa Agaadh..14..

This whole world is a slave of mind, i.e. people do whatever their minds say. But a slave of a Sadguru is some rare saint only. One who follows the instructions of his Sadguru and accepts the true knowledge imparted by him, his knowledge becomes unfathomable.

मन को मारूं पटकि के, टूक टूक ह्वै जाय।
विष की क्यारी बोयके, लुनता क्यौं पछिताय॥ १५॥

Man Ko Maroon Pataki Ke, Took Took Hwai Jaaye.
Vish Kee Kyaaree Boyeke, Lunataa Kyon Pachchitaaye..15..

What to do with this mind? I should dash it against the ground and beat it so much that it breaks into pieces (so that it becomes non-existent). Now why does it repent after having sown the seeds of vices? (As you sow, so shall you reap).

मन ही को परमोधिये, मन ही को उपदेस।
जो यह मन को बसि करै, सीष होय सब देस॥ १६॥

Man Hee Ko Paramodhiye, Man Hee Kee Upades.
Jo Yah Man Ko Basi Karai, Seesh Hoye Sab Des..16..

Make your own mind your disciple and servant; impart true knowledge to it, i.e. first initiate your own mind with true knowledge and make it pure. And thus, the whole world becomes a disciple of a person who makes his own mind surrender before him.

मन गोरख मन गोविंद, मन ही औघड़ सोय।
जो मन राखै जतन करि, आपै करता होय॥ १७॥

Man Gorakh Man Govind, Man Hee Aughar Soye.
Jo Man Raakhai Jatan Kari, Aapai Karataa Hoye..17..

(This mind in one's life is so important and powerful that) With the austere life led by the mind people become Yogis like Gorakhnath, with the spiritual endeavour of mind, people even reach a stage when they are called God, and this very mind makes people Aughars (one of the seats of Hindu mendicants who are devotees of Shiva and who eat anything and everything). One, who controls one's mind through self-study and spirituality, is a master of his own.

मन मोटा मन पातरा, मन पानी मन लाय।
मन के जैसी ऊपजै, तैसी ही ह्वै जाय॥ १८॥

Man Motaa Man Paataraa, Man Paanee Man Laaye.
Man Ke Jaisee Oopajai, Taisee Hee Hwai Jaaye..18..

(The mind is never stable, it keeps changing in various forms all the time) This mind sometimes becomes very powerful and self-conceited and sometimes it becomes very simple. Sometimes it becomes as cool as water and sometimes it becomes blazing fire. This mind becomes what it feels like.

मन दाता मन लालची, मन राजा मन रंक।
जो यह मन गुरु सो मिलै, तो गुरु मिले निसंक॥ १९॥

Man Daataa Man Laalachee, Man Raajaa Man Rank.
Jo Yah Man Guru So Milai, To Guru Mile Nisank..19..

This mind, because of being kind, becomes munificent and, because of being miserly, it becomes greedy, because of being

fearless and endeavouring, it becomes a king, and because of its fear complex and inferiority complex, it becomes poor. If this mind makes an auspicious determination to meet its Guru, it will definitely come in contact with the Sadguru (once having attained true knowledge and having reached the status of a Guru, this mind itself becomes a Guru).

मन के बहुतक रंग हैं, छिन छिन बदले सोय।
एक रंग में जो रहे, ऐसा बिरला कोय॥ २० ॥

Man Ke Bahutak Rang Hain, Chchin Chchin Badale Soye.
Ek Rang Mein Jo Rahe, Aisaa Biralaa Koyee..20..

This mind, because of being multiform, has various kinds of feelings, which keep changing every moment. This change takes place according to the changes taking place in the world scenario). But one, who remains unchanged under all circumstances, is a rare saint.

मनुवां तो पंछी भया, उड़िके चला अकास।
ऊपर ही ते गिरि पड़ा, मन माया के पास॥ २१ ॥

Manuwaan To Panchchee Bhayaa, Urike Chalaa Akaas.
Oopar Hee Te Giri Paraa, Man Maayaa Ke Paas..21..

This mind, like a bird, begins soaring high in the sky of feelings and emotions. But as soon as it notices the charming scenes of delusions below, it falls near it from above (this mind is attracted toward worldly things because of being blinded by delusions).

मन पंछी तब लगि उड़ै, विषय वासना मांहि।
ज्ञान बाज की झपट में, जब लगि आवै नांहिं॥ २२ ॥

Man Panchchee Tab Lagi Urai, Vishaya Vaasanaa Maanhi.
Gyaan Baaj Kee Jhapat Mein, Jab Lagi Aaavai Naanhin..22..

This mind-like bird (ignorant) keeps soaring in the sky of worldly and carnal desires so long as the wisdom-like eagle does not pounce on it. Once the mind comes in the sphere of wisdom, its ignorance goes away and it attains the ultimate joy of true knowledge (i.e. the mind diverts itself from worldly desires and becomes introvert).

मन के हारै हार है, मन के जीतै जीत।
कहैं कबीर गुरु पाइये, मन ही के प्रतीत॥ २३ ॥

Man Ke Haarai Haar Hai, Man Ke Jeetai Jeet.
Kahain Kabir Guru Paaiye, Man Hee Ke Prateet..23..

Where the mind accepts its defeat sorrowfully, one faces defeat only and, where the mind advances toward victory with courage and zeal, one embraces victory. Kabir Saheb says—'If there is true faith and firm conviction in the mind, it is for sure that one comes in contact with a competent Sadguru.'

मनुवा तो फूला फिरै, कहै जो करूं धरम।
कोटि करम सिर पर चढ़े, चेति न देखै मरम॥ २४॥

Manuvaa To Phoolaa Phirai, Kahai Jo Karoon Dharam.
Koti Karam Sir Par Charhe, Cheti Na Dekhai Maram..24..

Following the various doctrines, the mind wanders about self-conceitedly and says that it is performing so many auspicious deeds. But this ignorant mind does not understand that it is already burdened with millions of past deeds.

मन नहिं मारा करि सका, न मन पांच प्रहारि।
सील सांच सरधा नहीं, अजहुं इन्द्रि उघारि॥ २५॥

Man Nahin Maaraa Kari Sakaa, Na Man Paanch Prahaari.
Seel Saanch Saradhaa Naheen, Ajahun Indri Ughaari..25..

One could not kill this intoxicated mind and bring it under his control and, one could not ward off the blows of these five sensory organs, i.e. he could not check the mind from running toward all the five kinds of worldly desires; above all, he does not have true faith and humbleness in his heart, and this purely is the reason why the five sensory organs move freely for fulfilment of desires.

मन की घाली हूं गई, मन की घाली जाउं।
संग जो परी कुसंग के, हाटै हाट बिकाउं॥ २६॥

Man Kee Ghaalee Hoon Gayee, Man Kee Ghaalee Jaaun.
Sang Jo Paree Kusang Ke, Haatai Haat Bikaaun..26..

Following the demands of this voluptuary mind I am caught in the clutches of the life-and-death cycle and am still following the demands of this mind (I still do not know what is proper and what is improper). Still following the demands of gratification of sensual appetites, I am being sold from shop to shop in this world-like market (in fact it is this mind which is the cause behind this life-and-death cycle).

मन चलतां तन भी चलै, ताते मन को घेर।
तन मन दोऊ बसि करै, होय राई सुमेर॥ २७॥

Man Chalataan Tan Bhee Chalai, Taate Man Ko Gher.
Tan Man Dou Basi Karai, Hoye Raayee Sumer..27..

It is the mind which affects the body. When the mind is attracted toward some object of desire and becomes active, this body too becomes active. And so, the mind should always be kept well within control. If the mind and body, both, are subjected to control, the attainments can be as huge as Sumeru mountain with the help of spiritual endeavour of abstinence within no time.

मना मनोरथ छांड़ि दे, तेरा किया न होय।
पानी में घी नीकसै, रुखा खाय न कोय॥ २८॥

Manaa Manorath Chchanri De, Teraa Kiyaa Na Hoye.
Paanee Mein Ghee Neekasai, Rukhaa Khaaye Na Koye..28..

O excited mind! Get rid of all your ambitions. Your selfish thoughts are useless. You will not be able to do anything. Had it been possible to get butter by churning water, no one would have to eat coarse food, i.e. nothing can be accomplished without hard work and endeavour.

महमंता मन मारि ले, घट ही मांहीं घेर।
जब ही चालै पीठ दे, आंकुस दे दे फेर॥ २९॥

Mahamantaa Man Maari Le, Ghat Hee Maanheen Gher.
Jab Hee Chaalai Peeth De, Aankus De De Pher..29..

Do not allow this excited mind to wander about. Besiege it from all sides in your house itself and thrash it. Again when it raises its head and begins to move about, hit it with the goad of your true knowledge (this kind of practice makes the mind stable and allows it to become introvert).

मन मनसा जब जायगी, तब आवैगी और।
जबही निहचल होयगा, तब पावैगा ठौर॥ ३०॥

Man Manasaa Jab Jaayegee, Tab Aavaigee Aur.
Jab Hee Nihachal Hoyegaa, Tab Paavaigaa Thour..30..

When the mind comes under complete control and all its desires come to an end, it will be in a rare situation, i.e. it is under these rare circumstances that one attains self-realization. The more the mind becomes stable, the more one attains peace.

यह मन नीचा मूल है, नीचा करम सुहाय।
अमृत छाड़ै मान करि, विषहि प्रीत करि खाय॥ ३१॥

Yah Man Neechaa Mool Hai, Neechaa Karam Suhaaye.
Amrit Chcharai Maan Kari, Vishahi Preet Kari Khaaye..31..

This mind is extremely degenerate. It has its roots in the inert and base carnal desires, and this is the reason why it is always interested in vices (carnal desires, anger and avarice etc). Once it gets into the sacred company of pious people, it gets rid of worldly desires.

जेती लहर समुद्र की, तेती मन की दौर।
सहजै हीरा नीपजै, जो मन आवै ठौर॥ ३२॥

Jetee Lahar Samudra Kee, Tetee Man Kee Dour.
Sahajai Heeraa Neepajai, Jo Man Aavai Thour..32..

The imaginations of the mind are just as innumerable as the innumerable waves of an ocean. If somehow this mind can become quiet by itself, attainment of true knowledge-like diamond will become easily possible (everyone in this world is sad and restless because of lack of true knowledge. This true knowledge can be attained only when the mind becomes quiet).

दौड़त दौड़त दौड़िया, जेती मन की दौर।
दौड़ि थके मन थिर भया, वस्तु ठौर की ठौर॥ ३३॥

Dourat Dourat Douriyaa, Jetee Man Kee Dour.
Douri Thake Man Thir Bhayaa, Vastu Thour Kee Thour..33..

The mind kept running in all directions as far as it could reach, but all in vain. After it tired itself of running and became stable, it realized that the invaluable and precious thing, for which it was running, was not elsewhere, it was with him only, i.e. the always conscious and imperishable 'Supreme Self' which it already has with it, is not to be searched elsewhere.

पहिले यह मन काग था, करता जीवन घात।
अब तो मन हंसा भया, मोती चुनि-चुनि खात॥ ३४॥

Pahile Yah Man Kaag Thaa, Karataa Jeevan Ghaat.
Ab To Man Hansaa Bhayaa, Motee Chuni-Chuni Khaat..34..

During the period of nescience this mind was like a crow (its food-habit, its talk and its colour and activities, all were inauspicious). It was violent and so, it always pounced on

creatures. But now, due to keeping sacred company of pious people, this mind has become like a swan. And so, in a very simple manner, using its conscience, it, shunning its vices, eats pearl-like virtues and true knowledge.

अपने उरझै उरझिया, दीखै सब संसार।
अपने सुरझै सुरझिया, यह गुरु ज्ञान विचार॥ ३५॥

Apane Urajhai Urajhiyaa, Deekhai Sab Sansaar.
Apane Surjhai Surajhiyaa, Yah Guru Gyaan Vichaar..35..

In the complication of their own deeds all the people of the world are entangled. One himself has to sort out his own problems (this being creates bindings for itself by its own deeds and frees itself by its own endeavours). This is what the Guru preaches.

चिन्ता चित्त बिसारिये, फिर बूझिये नहिं आन।
इन्द्री पसारा मेटिये, सहज मिलै भगवान॥ ३६॥

Chintaa Chitta Bisaariye, Phir Boojhiye Nahin Aan.
Indree Pasaaraa Metiye, Sahaj Milai Bhagwaan..36..

(Worries, fear and sorrow give rise to restlessness, and so) Let not your mind worry and also do not ask any questions about it. Destroy completely the gadding about of your desires guided by your sensory organs. And only then it will become easy to come in contact with your 'Supreme Self'.

कोटि करमकर पलक में, या मन विषया स्वाद।
सद्‌गुरु शब्द न मानहीं, जनम गंवाया बाद॥ ३७॥

Koti Karamkar Palak Mein, Yaa Man Vishayaa Swaad.
Sadguru Shabda Na Maanaheen, Janam Ganvaayaa Baad..37..

This ignorant mind, falling prey to worldly desires, performs millions of bad deeds within moments. This mind does not observe the preachings of the Sadguru and wastes away his life just like that, i.e. the whole life passes dealing with worldly affairs.

कागद केरी नावरी, पानी केरी गंग।
कहैं कबीर कैसे तिरै, पांच कुसंगी संग॥ ३८॥

Kaagad Keree Naavaree, Paanee Keree Gang.
Kahain Kabir Kaise Tirai, Paanch Kusangee Sang..38..

This mortal body-like paper-boat is lying on the surface of water stream-like worldly desires. Kabir Saheb says—'How will this boat go across when five bad companions (the five sensory

organs) are sitting in it with all their preparedness to drown it', i.e. this world-like ocean cannot be crossed in this manner.

इन पांचौं से बंधिया, फिर फिर धरै शरीर।
जो यह पांचौ बसि करै, सोई लागै तीर॥ ३९॥

In Paanchoun Se Bandhiyaa, Phir Phir Dharai Shareer.
Jo Yah Paanchon Basi Karai, Soyee Laagai Teer..39..

This being has to be born again and again in the physical body owing to the bindings of these five sensory organs. One, who detaches himself from these five sensory organs and exercises control over them, crosses the world-like ocean and attains salvation.

निहचिन्त होय के गुरु भजै, मन में राखै सांच।
इन पांचों को बसि करै, ताहि न आवै आंच॥ ४०॥

Nihchinta Hoye Ke Guru Bhajai, Man Mein Raakhai Saanch.
In Paanchon Ko Basi Karai, Taahi Na Aavai Aanch..40..

Free yourself from the worries of worldly desires and serve your Guru with devotion and without any anxiety; get rid of ill feelings and observe the ultimate truth. Having subjected all the five powerful sensory organs to one's control, one saves oneself from the heat of all kinds of distresses.

काया कजरी बन अहै, मन कुंजर महमन्त।
अंकुस ज्ञान रतन है, फेरै साधु सन्त॥ ४१॥

Kaayaa Kajaree Ban Ahai, Man Kunjar Mahamant.
Aankus Gyaan Ratan Hai, Pherai Saadhu Sant..41..

This body is like a forest of bananas. In it wanders about the intoxicated elephant-like mind unrestrained. The invaluable true knowledge is the goad for it. It is with this goad that the saints and sages bring the introxicated elephant-like mind under control, i.e. keeping it well within control they devote their time to self-study and spirituality.

काया देवल मन धजा, विषय लहर फहराय।
मन चलते देवल चले, ताका सरबस जाय॥ ४२॥

Kaayaa Deval Man Dhajaa, Vishaya Lahar Phaharaaye.
Man Chalate Dewal Chale, Taakaa Sarbas Jaaye..42..

This body is a temple. On it is the flag of excited mind which

flutters with the wind of worldly desires. And due to this reason this mind becomes restless. Then with the mind this body also becomes restless. Thus the whole life is wasted.

बिना सीस का मिरग है, चहुं दिस चरने जाय।
बांधि लाओ गुरुज्ञान सूं, राखो तत्व लगाय॥ ४३॥

**Binaa Sees Kaa Mirag Hai, Chahun Dis Charane Jaaye.
Baandhi Laao Gurugyaan Soon, Raakho Tatva Lagaaye..43..**

The deer-like mind is very strange. It is without head and this is why no one can recognize it. It keeps wandering about in all the four directions. Tie it with the thread of true knowledge imparted by the Sadguru and make it concentrate on the imperishable 'Supreme Self.'

अपने अपने चोर को, सब कोय डारै मार।
मेरा चोर मुझको मिलै, सरबस डारूं वार॥ ४४॥

**Apane Apane Choar Ko, Sab Koye Daarai Maar.
Meraa Choar Mujhako Milai Sarbas Daaroon Vaar..44..**

Everyone in the world kills his thief, but my thief is my mind (which I am not able to catch). If I catch him, I shall not kill him; I would rather sacrifice everything in his name, i.e. I shall befriend him with love and affection.

कहत सुनत सब दिन गये, उरझि न सुरझा मन्न।
कहैं कबीर चेता नहीं, अजहूं पहला दिन्न॥ ४५॥

**Kahat Sunat Sab Din Gaye, Urajhi Na Surajhaa Mann.
Kahain Kabir Chetaa Naheen, Ajahoon Pahalaa Dinn..45..**

The whole life passed listening to talks of wisdom, but this mind could not free itself from the clutches of worldly desires. Kabir Saheb says—'This mind has not yet alerted itself. So much time has passed sitting in the sacred company of pious people, and still I feel as if this is my first day, i.e. after a lapse of such a long time, there has been no improvement at all.'

अकथ कथा या मनहि की, कहैं कबीर समुझाय।
जो याको समझा परै, ताको काल न खाय॥ ४६॥

**Akath Kathaa Yaa Manahi Kee, Kahain Kabir Samujhaaye.
Jo Yaako Samajhaa Parai, Taako Kaal Na Khaaye..46..**

Kabir Saheb explains—'The story of this mind is

indescribable, very strange. One, who understands this mind and its imaginations, gets his illusions removed, and then he is no more subjected to distresses.

सुर नर मुनि सबको ठगै, मनहिं लिया औतार।
जो कोई याते बचै, तीन लोक ते न्यार॥ ४७॥

Sur Nar Muni Sabako Thagai, Manahin Liyaa Autaar.
Jo Koyee Yaate Bachai, Teen Loak Te Nyaar..47..

This mind is a great cheat. It cheats everyone—be it demons or god, human beings, saints or sages. It is this mind which compels the being to be born again and again. One, who can save himself from being cheated by the mind, is a transcendental being and is rare in all the three regions.

कुंभै बांधा जल रहै, जल बिन कुंभ न होय।
ज्ञानै बांधा मन रहै, मन बिनु ज्ञान न होय॥ ४८॥

Kumbhai Baandhaa Jal Rahai, Jal Bin Kumbha Na Hoye.
Gyaanai Baandhaa Man Rahai, Man Binu Gyaan Na Hoye..48..

Water stays in a pitcher because a pitcher has walls, and without mixing water with clay, a pitcher cannot be made i.e. it is because of being in collaboration with each other that they both exist. In the same manner this restless mind can be quietened if tied with the strings of true knowledge, and at the same time it is not possible to gain true knowledge without mind (whatever knowledge or wisdom we see in this world, is possible only with the help of mind).

धरती फाटै मेघ मिलै, कपड़ा फाटै डौर।
तन फाटै को औषधि, मन फाटै नहिं ठौर॥ ४९॥

Dharatee Phaatai Megh Milai, Kaparaa Phaatai Dour.
Tan Phaatai Ko Aushadhi, Man Phaatai Nahin Thour..49..

The split lands rejoin and become one when it rains, and torn pieces of a cloth can be sewn together. When one gets hurt or injured, smearing of medicine can cure and heal him. But if the mind is torn, there is no corrective measure that can be adopted.

मेरे मन में परि गई, ऐसी एक दरार।
फाटाफटिक पषान ज्यूं, मिलै न दूजी बार॥ ५०॥

Mere Man Mein Pari Gayee, Aisee Ek Daraar.
Phaataaphatik Pashaan Jyoon, Milai Na Doojee Baar..50..

(It is normal for the mind to deviate due to malice and aversions, but once a doubt rises in the mind, it is very difficult to remove it). For some reasons a doubt-like fissure has taken place in my mind, and now it is not possible to remove this doubt-like fissure. Like, a stone, split in pieces, cannot be put together by any means, in the same manner, a torn mind cannot be put together.

मन फाटै बायक बुरै, मिटै सगाई साक।
जैसे दूध तिवास को, उलटि हुआ जो आक॥५१॥

Man Phaatai Baayak Burai, Mitai Sagaayee Saak.
Jaise Doodh Tiwaas Ko, Ulati Huaa Jo Aak..51..

Once the mind is dejected, even those, who impart true knowledge, seem bad to us and the relations are estranged; everything becomes ineffective. The situation becomes so bad that it can be likened to the milk which gets spoilt and begins to taste as bitter as the milk of Aak tree (the medicinal plant celandine).

बात बनाई जग ठग्यो, मन परमोधा नांहि।
कहैं कबीर मन लै गया, लख चौरासी मांहि॥५२॥

Baat Banaayee Jag Thagyo, Man Parmodhaa Naanhi.
Kahain Kabir Man Lai Gayaa, Lakh Chauraasee Maanhi..52..

You kept cheating the world by talking sweetly, but never tried to bring peace to your mind with the true knowledge imparted to you. Kabir Saheb says—'The unquiet minds of such ignorant people made them wander through eighty-four lakhs of different modes of existence.'

मनुवा तू क्यों बावरा, तेरी सुध क्यों खोय।
मौत आय सिर पर खड़ी, ढलते बेर न होय॥५३॥

Manuvaa Too Kyon Baavaraa, Teree Sudh Kyon Khoye.
Maut Aaye Sir Par Kharee, Dhalate Ber Na Hoye..53..

O mind! Why have you become mad? Why have you lost your sense of understanding? You are not at all in your senses. Now even your death is hovering above your head. Under these circumstances your body will be destroyed within no time (and still you are restless).

मन अपना समुझाय ले, आया गाफिल होय।
बिन समुझे उठि जायेगा, फोकट फेरा तोय॥ ५४॥

Man Apanaa Samujhaaye Le, Aaya Gaafil Hoye.
Bin Samujhe Uthi Jaayegaa, Phokat Pheraa Toye..54..

O human being! Persuade your mind to become quiet and bring it under your control. Do not put your human existence through the labyrinths of life; get alert. Come back to your senses or else your life will end without having attained true knowledge, without devotion and spiritual practice, and the very purpose of your human mode of existence will be defeated. Getting such opportunity again will be difficult.

मन पंखी बिन पंख का, जहां तहां उड़ि जाय।
मन भावे ताको मिले, घट में आन समाय॥ ५५॥

Man Pankhee Bin Pankha Kaa, Jahaan Tahaan Uri Jaaye.
Man Bhaave Taako Mile, Ghat Mein Aan Samaaye..55..

This bird-like mind is without wings. But still the most strange thing is that it can reach anywhere within moments. It can go and meet anyone it likes to and return to the body immediately.

तन का बैरी कोइ नहीं, जो मन सीतल होय।
तूं आपा को डारि दे, दया करे सब कोय॥ ५६॥

Tan Kaa Bairee Koyee Naheen, Jo Man Seetal Hoye.
Toon Aapaa Ko Daari De, Dayaa Kare Sab Koye..56..

If your mind is free from malice and aversions and is cool, there is none in this world who could be your enemy. Get rid of your ego and become simple, and then everyone in this world will be kind to you and will behave sweetly with you.

चंचल मन निहचल करै, फिरि फिरि नाम लगाय।
तन मन दोउ बसि करै, ताका कछु नहिं जाय॥ ५७॥

Chanchal Man Nihachal Karai, Phiri Phiri Naam Lagaaye.
Tan Man Dou Basi Karai, Taakaa Kachchu Nahin Jaaye..57..

One, who is leading a spiritual life, should exercise check on his restless mind without any worry and meditate on God. One, who, leading such spiritual life of devotion and true knowledge, exercises check over his mind and body, is never subjected to any kind of loss.

मेरा मन मकरन्द था, करता बहुत बिगार।
सूधा होय मारग चला, हरि आगे हम लार॥ ५८॥

Meraa Man Makarand Thaa, Karataa Bahut Bigaar.
Soodhaa Hoye Maarag Chalaa, Hari Aage Ham Laar..58..

Earlier my mind was like an intoxicated elephant which could not be controlled in any way, and it used to cause various kinds of impediments. But now, owing to keeping itself in the sacred company of pious people, it is moving on the right path and has made itself stable in meditation and singing in praise of God.

यह मन हरि चरणे चला, माया-मोह से छूट।
बेहद माहीं घर किया, काल रहा शिर कूट॥ ५९॥

Yah Man Hari Charane Chalaa, Maayaa-Moh Se Chchoot.
Behad Maaheen Ghar Kiyaa, Kaal Rahaa Shir Koot..59..

Having freed itself from the bindings of delusions and attachment this mind now has gone in the shelter of God. With the blessings of the Sadguru it has made the 'Supreme Self' its abode, i.e. it has made itself introvert and has become stable. Now even the god of death will not be able to do any harm to it..754..

Satyanam *Satyanam* *Satyanam*

22

MAYA (DELUSION)

Lack of mental education, i.e. ignorance, is the Maya, which is firmly based in the mind. And the Maya begins to find expansion in places where the mind keeps wandering about in search of fulfilment of desires. This world, made up of five elements (Earth, Water, Fire, Air and Ether), is another form of the the Maya. Wife, son wealth and riches, village and house are things which come within the sphere of worldly pleasures and the Maya. Here, there and everywhere it is the Maya which dominates the scene and provides temporary pleasure to every living being. This is the reason why everyone runs after it, but no one succeeds. Those who believe in the real existence of the Maya and think they can catch hold of it, are under a false impression. Ultimately everyone has to return empty-handed, from this world. Kings and their subjects, the rich and poor, keep dreaming about the Maya day and night and remain lost in the world of greed and lust. In this world worries about the give and take business are all because of the Maya.

This Maya, containing the three qualities of 'Satva', 'Raja' and 'Tama', is multiform and bewitching. The mind remains mesmerized by it all the time and is always eager to get hold of it with its infinite imaginations. All the five organs of senses (mouth, skin, eye, ear and nose) governed by the Maya, keep enjoying worldly pleasures due to which the mind remains restless and instable. The living beings, mesmerized by the Maya, behave in a manner the Maya induces them to. The predominance of 'Satvaguna' (the quality of goodness) leads one to engage himself in the acts of (divine) love, non-violence, truthfulness, peace,

sacredness, simplicity, joy, taking pure food, austerity, servitude, devotion, keeping company of sacred people, meditation and singing in praise of God etc. Rajoguna (one of the three constituent qualities of living beings which is the cause of vice, i.e. the passion of love and pleasure) leads to vices like carnal appetite, anger, avarice, enjoyment of sinful worldly pleasures, ego, envy, arrogance and spritual ignorance etc. Tamoguna (one of the three constituent qualities of living beings incident to humanity which is the property of darkness) leads to evil deeds like indolence, slumber, dullness, cruelty, foolishnes, eating flesh and drinking wine etc.

The real achievement and accomplishment is in freeing oneself from the bounds of Maya and nescience, which is very difficult. Unless the veil of false appearance of the Maya and nescience are removed with the help of practising true knowledge, the weakness of attachments will not go. The Maya is a slave at the feet of the saints and sages, because they keep themselves at a distance from it. Kabir Saheb, in this context, has described the reality of the Maya and has taught as to how to get rid of it—

SAAKHI

कबीर माया मोहिनी, मांगी मिलै न हाथ।
मना उतारी जूठ करु, लागी डोलै साथ॥ १ ॥

Kabir Maya Mohinee, Maangee Milai Na Haath.
Manaa Utaaree Jooth Karu, Laagee Dolai Saath..1..

Kabir Saheb says—'This Maya (delusion) (money, prosperity, happiness and wealth) creates allurement in the heart of everyone, and no one can have it by desiring for it (i.e., one does not get it according to one's will). But this Maya keeps following those who have sought riddance from it, i.e. it goes away from those who run after it and comes to those who kick it off.'

कबीर माया पापिनी, लोभ भुलाया लोग।
पूरी किनहुं न भोगिया, इसका यही बिजोग॥ २ ॥

Kabir Maya Paapinee Loabh Bhulaayaa Loag.
Pooree Kinahun Na Bhogiyaa, Iskaa Yahee Bijog..2..

Kabir Saheb says—'The Maya (delusion) is a sinner. This

has made people forget themselves, it has put a curtain of avarice before their eyes and thus subdued them. It is so strange that no one has been able to enjoy it fully; it is always incomplete, and this is what is known as disunion (because of not being able to enjoy the infinite Maya, one remains insatiable and suffers from disunion).

कबीर माया बेसवा, दोनूं की इक जात।
आंवत को आदर करैं, जात न बूझैं बात॥ ३॥

Kabir Maya Besavaa, Donoon Kee Ik Jaat.
Aanvat Ko Adar Karain, Jaat Na Boojhain Baat..3..

Kabir Saheb says—'The Maya (delusion) and a prostitute, both, belong to the same category, i.e. the qualities and deeds of both are the same. Both allure people and pay respects to them in the beginning, but at the time of departure they don't even talk to them (these two are very tough and cruel).'

कबीर माया मोहिनी, जैसी मीठी खांड।
सद्गुरु की किरपा भई, नातर करती भांड॥ ४॥

Kabir Maya Mohini, Jaisee Meethee Khaand.
Sadguru Kee Kirpaa Bhayee, Naatar Karatee Bhaand..4..

Kabir Saheb says—'The Maya (delusion) is very attractive and alluring. Like, the sugar tastes very good, in the same manner, the Maya too gives a lot of worldly pleasures. It is by the grace of the Sadguru that we remained unharmed by the Maya or else we would have remained a buffoon forgetting our religious duties.'

कबीर माया मोहिनी, मोहै जान सुजान।
भागै हू छूटै नहीं, भरि भरि मारै बान॥ ५॥

Kabir Maya Mohinee, Mohai Jaan Sujaan.
Bhagai Hoo Chchootai Naheen, Bhari Bhari Maarai Baan..5..

Kabir Saheb says—'The Maya (delusion) is a very strange type of allurement. It implicates all—be it good or bad, knowledgeable or illiterate—in some way or the other. It shoots attachement-like arrows in such a way that despite trying to run away from it one cannot survive.'

कबीर माया मोहिनी, सब जग छाला छानि।
कोइ एक साधू ऊबरा, तोडी कुल की कानि॥ ६॥

Kabir Maya Mohini, Sab Jag Chchaalaa Chchaani.
Koyi Ek Saadhoo Oobara, Todee Kul Kee Kaani..6..

Kabir Saheb says—'This Maya (delusion) is an enchantress. It enchants the whole of the world and grinds everyone in the avarice-like mill, i.e. it is very difficult to safeguard oneself against it. Only those rare saints and sages can safeguard themselves against it who have cast off their ego of lineage and status.'

कबीर माया मोहिनी, भई अंधियारी लोय।
जो सोये सो मुसि गये, रहे वस्तु को रोय॥ ७॥

Kabir Maya Mohinee, Bhayee Andhiyaree Loye.
Jo Soye So Musi Gaye, Rahe Vastu Ko Roye..7..

Kabir Saheb says—'The Maya (delusion), the enchantress, is spreading over everyone like a dark night. Those who fell into a deep sleep of its wealth and grandeur, one may take it for granted that they have been robbed of by the vices-like robbers (carnal desires, anger and avarice etc) and, deprived of the real and precious knowledge of truth, they kept weeping throughout their lives.'

कबीर माया डाकिनी, सब काहू को खाय।
दांत उपारुं पापिनी, सन्तो नियरै जाय॥ ८॥

Kabir Maya Daakinee, Sab Kaahoo Ko Khaaye.
Daant Upaaroon Paapinee, Santo Niyarai Jaaye..8..

Kabir Saheb says—'The Maya (delusion) is like an extremely fierce witch which devours all one by one (ordinary people, caught into its clutches become a morsel of it). But I shall extract its teeth if it goes near the detached saints and sages.'

कबीर माया रूखड़ी, दो फल की दातार।
खावत खरचत मुक्ति भय, संचत नरक दुवार॥ ९॥

Kabir Maya Rookharee, Do Phal Kee Daataar.
Khaavat Kharchat Mukti Bhaye, Sanchat Narak Duaar..9..

Kabir Saheb says—'This Maya (delusion) (wealth and riches)-like tree gives two kinds of fruits (extreme happiness and hellish sorrow). Those who eat this fruit with satisfaction and who render their services to others, who make charities and spend for the welfare of others, derive extreme happiness. But those, who go on collecting it out of greed, fall into the hell-like sorrow.

कबीर माया जात है, सुनो शब्द निज मोर।
सुखियों के घर साध जन, सूमौं के घर चोर॥ १०॥

Kabir Maya Jaat Hai, Suno Shabda Nij Moar.
Sukhiyon Ke Ghar Saadh Jan, Soomoun Ke Ghar Choar..10..

Kabir Saheb says—'Listen to me carefully! The Maya (delusion) gives a message at the time of its departure—the saints and sages come to the house of the happy and kind-hearted gentlemen. And they are extended hospitality with my (Maya) help, and the hosts get happiness as a result of having extended hospitality. But the houses of the miserly ones are often burgled by thieves. I depart from the place because of them.'

कबीर या संसार की, झूठी माया मोह।
जिहि घर जिता बधावना, तिहि घर तेता दोह॥ ११ ॥

Kabir Yaa Sansaar Kee, Jhoothee Maya Moah.
Jihi Ghar Jitaa Badhaavanaa, Tihi Ghar Tetaa Doah..11..

Kabir Saheb says—'The attachmets in the worldly people are based on falsehood. The more the happiness and the grandeur-like Maya (delusion) in a house, the more the trouble generated by it. There are internal feuds and distresses in such houses.'

माया करक कदीम है, यह भव सागर माहिं।
जंबुक रूपी जीव है, खैंचत ही महि जांरि॥ १२ ॥

Maya Karak Kadeem Hai, Yah Bhav Saagar Maanhi.
Jambuk Roopee Jeev Hai, Khainchat Hee Mahi Jaanri..12..

In this ocean-like world the Maya (delusion) is like a big heap of dry bones and the ignorant beings living in it are like jackals. The jackals keep pulling it (Maya) toward themselves and die at the end, i.e., enchanted by this Maya they undergo sufferings throughout their lives and die at the end.

माया सेती मति मिली, जो सोबरिया देहि।
नारद से मुनिवर गले, क्याहि भरोसा तेहि॥ १३ ॥

Maya Setee Mati Milee, Jo Sobariyaa Dehi.
Naarad Se Munivar Gale, Kyaahi Bharosaa Tehi..13..

Be alert with this alluring and enchanting Maya (delusion). Do not meet it no matter how beautiful and golden appearance it may have. Enchanted by this even Devarshi Narad deviated from his path. Then think! What will happen to you? It is very difficult to save oneself from the impact of the Maya.

माया दीपक नर पतंग, भ्रमि भ्रमि माहिं परन्त।
कोई एक गुरु ज्ञानते, उबरे साधु सन्त॥ १४॥

**Maya Deepak Nar Patang, Bhrami Bhrami Maahin Parant.
Koyee Ek Guru Gyanate, Ubare Saadhu Sant..14..**

The Maya (delusion) is like a flame of a lamp and the human beings are like moths who keep hovering above the flame. Thus the ignorant human beings enchanted by these illusions keep falling on it. Rare are those saints and sages who follow the preachings of their Guru and get liberated from the allurements of the Maya (delusion).

माया दोय प्रकार की, जो कोय जानै खाय।
एक मिलावै राम को, एक नरक ले जाय॥ १५॥

**Maya Doye Prakaar Kee, Jo Koye Jaanai Khaaye.
Ek Milaavai Ram Ko, Ek Narak Le Jaaye..15..**

There are two kinds of Maya (delusion), i.e. wealth. A proper use of it makes it a divine wealth and its improper use makes it a demoniacal wealth. One of these (divine wealth) generates virtues (keeping sacred company of pious people, rendering one's services to others, and devotion) and makes the life meaningful. The other one (demoniacal wealth) generates vices (carnal desires, anger and violence) and leads one to hell.

माया संचै संग्रहै, वह दिन जानै नांहि।
सहस बरस की सब करैं, मरैं मुहूरत मांहि॥ १६॥

**Maya Sanchai Sangrahai, Vah Din Jaanai Naanhi.
Sahas Baras Kee Sab Karain, Marain Muhoorat Maanhi..16..**

It is because of the Maya that people keep amassing riches, but they remain unaware of the day when they have to breathe their last. Out of greed they amass riches for the next thousands of years, as if they would survive that long. But the fact is that death may arrive any moment.

माया छाया एक सी, बिरला जानै कोय।
भगता के पीछे फिरै, सनमुख भाजै सोय॥ १७॥

**Maya Chchaayaa Ek See, Biralaa Jaanai Koye.
Bhagataa Ke Peechche Phirai, Sanmukh Bhaajai Soye..17..**

The Maya (wealth and riches) and the shade of a tree are one and the same. Rare is the knowledgeable person who knows

its secrets. (The Maya and the shade of a tree are two things which cannot be caught by anyone). This Maya is such which runs behind the devotees and ahead of those who have not been initiated by a Guru, i.e. they remain always unsatisfied.

माया मन की मोहिनी, सुर नर रहे लुभाय।
इन माया सब खाइया, माया कोय न खाय॥ १८॥

Maya Man Kee Mohinee, Sur Nar Rahe Lubhaaye.
In Maya Sab Khaaiyaa, Maya Koye Na Khaaye..18..

This Maya (delusion) is mind-alluring. The gods and human beings, all are getting caught in its clutches. This Maya has made everyone its morsel in some way or the other (everyone is in the clutches of the Maya); but there is none who could make it his morsel, i.e. no one could gain a victory over it.

माया तो ठगनी भई, ठगत फिरै सब देस।
जा ठग ने ठगनी ठगी, ता ठग को आदेस॥ १९॥

Maya To Thaganee Bhayee, Thagat Phirai Sab Des.
Jaa Thag Ne Thaganee Thagee, Taa Thag Ko Aades..19..

This multiformed Maya (delusion), in the form of a cheat, deludes everyone everywhere and, everyone gets cheated by it. But I have great respects for that person who has succeeded in cheating this cheat (Maya), i.e. only a great saint can cheat this Maya.

माया मुई न मन मुआ, मरि मरि गया शरीर।
आशा तृष्णा ना मुई, यौं कथि कहैं कबीर॥ २०॥

Maya Muyee Na Man Muaa, Mari Mari Gayaa Shareer.
Aashaa Trishnaa Naa Muyee, Youn Kathi Kahain Kabir..20..

Kabir Saheb says—'Neither this Maya (delusion) and attachments came to an end nor could this mind be overcome; expectation and ambition could also not be killed. Only this body continued to die again and again (during the births and deaths of this body, the Maya, mind, expectations and ambitions remained with it in their subtle forms). So, how is it possible to attain the ultimate fulfilment of life under these circumstances?'

माया काल की खानि है, धरै त्रिगुण विपरीत।
जहां जाय तहं सुख नहीं, या माया की रीत॥ २१॥

Maya Kaal Kee Khaani Hai, Dharai Trigun Vipareet.
Jahaan Jaaye Tanh Sukh Naheen, Yaa Maya Kee Reet..21..

The Maya (delusion) is the mine of all kinds of distresses in the form of ill-fate. This threefold Maya assumes a fierce form. There is no happiness wherever it goes. Only this is the traditional conduct of this Maya (the Maya generats ego and causes commotion and restlessness).

माया तरुवर त्रिविधका, शोक दुख संताप।
शीतलता सुपनै नहीं, फल फीका तन ताप॥ २२॥

**Maya Taruvar Trividhakaa, Shok Dukh Santaap.
Sheetaltaa Supanai Naheen, Phal Pheeka Tan Taap..22..**

This Threefold Maya (delusion) is a huge tree having three branches which are in the forms of grief, distress and agony. There is not in the least the coolness of happiness and peace in its imaginery shade. Its result is meaningless, tasteless and it causes pain to the body. And so one should not have any expectations from the Maya.

जग हटवारा स्वाद ठग, माया वेश्या लाय।
राम-नाम गाढ़ा गहो, जनि जहु जनम गंवाय॥ २३॥

**Jag Hatwaaraa Swaad Thag, Maya Veshyaa Laaye.
Ram-Naam Gaarhaa Gaho, Jani Jahu Janam Ganwaay..23..**

In this market-like world the carnal desires-like sensory organs are the swindlers. This prostitute-like Maya (delusion) has furnished the materials of worldly pleasures all around. Be alert and bring down in your life the true knowledge of the name of the all-pervading Rama seriously, or else this human life will be wasted.

मैं जानूं हरिसूं मिलूं, मो मन मोटी आस।
हरि बिच डारै अन्तरा, माया बड़ी पिचास॥ २४॥

**Main Jaanoon Harisoon Miloon, Mo Man Motee Aas.
Hari Bich Daarai Antaraa, Maya Baree Pichaas..24..**

I knew and understood very well that through self-study, austerity and, service and devotion, I shall be able to attain self-realization. I had great expectations and full faith, but this wicked Maya (delusion) is a fierce Ogress. I was deceived by it. This created differences between me and my spiritual practice for self-realization.

मोटी माया सब तजैं, झीनी तजी न जाय।
पीर पैगम्बर औलिया, झीनी सबको खाय॥ २५॥

**Motee Maya Sab Tajain, Jheenee Tajee Na Jaaye.
Peer Paigambar Auliyaa, Jheenee Sabako Khaaye..25..**

There are many who give up the material forms—wealth and riches, son, wife, home and kith and kin of this alluring Maya (delusion), but they are not able to give up the subtle forms—fame, glory, status and imaginery beliefs—of the Maya. And this very subtle attachment of the Maya devoured even the sages and prophets (deviated them from their path).

झीनी माया जिन तजी, मोटी गई बिलाय।
ऐसे जन के निकट से, सब दुःख गये हिराय॥ २६॥

**Jheenee Maya Jin Tajee, Motee Gayee Bilaaye.
Aise Jan Ke Nikat Se, Sab Dukh Gaye Hiraaye..26..**

Those who gave up the carnal desire-like subtle Maya (delusion), their material form of the Maya came to an end automatically (it is difficult to give up the subtle form through material form. Once it becomes possible, the material form comes to an end automatically). Thus, the distresses of such persons came to an end and they became all-pervading.

खान खरच बहु अन्तरा, मन में देखु विचार।
एक खवावै साधु को, एक मिलावै छार॥ २७॥

**Khaan Kharach Bahu Antaraa, Man Mein Dekhu Vichaar.
Ek Khavaavai Saadhu Ko, Ek Milaavai Chchaar..27..**

Think well and see! In this world of the Maya (delusion) there is a great difference between consumption and expenditure. One takes care of himself with the money earned through hard work and also offers presents and food to saints and sages; and the other wastes it by spending it only on himself for the satisfaction of getting worldly pleasures. (Extending welfare to others is greater than selfishness; offering services to others, making charities and taking care of the welfare of others, makes one happy in the other regions of this universe.)

आंधी आई प्रेम की, ढही भरम की भीत।
माया टाटी उड़ि गई, लगी नाम सों प्रीत॥ २८॥

Aandhee Aayee Prem Kee, Dhahee Bharam Kee Bheet.
Maya Taatee Uri Gayee, Lagee Naam Soan Preet..28..

When the storm of pious love of the Sadguru came, the wall of the ignorance-like illusion collapsed and the sack-cloth of the enchanting Maya (delusion) blew away, i.e. Maya and attachment—all were destroyed. This created a love for the true knowledge of the name of the all-pervading power (the mind began to become stable in devotion and spirituality).

मीठा सब कोय खात है, विष ह्वै लागै धाय।
नीम न कोई पीवसी, सबै रोग मिट जाय॥ २९॥

Meethaa Sab Koye Khaat Hai, Vish Hwai Laagai Dhaaye.
Neem Na Koyee Peevasee, Sabai Roag Mit Jaaye..29..

Everyone eats the wordly-pleasure like sweets of the Maya (delusion), but its result is as fierce as the effect of poision. No one accepts the Neem (the leaves of margosa tree) of the tough life of spirituality which is conscience-driven and demands renunciation. This cures all the diseases (elemental and immaterial) and its result is nectarous.

कबीर माया पापिनी, फंद ले बैठी हाट।
सब जग तो फंदै पड़ा, गया कबीरा काट॥ ३०॥

Kabir Maya Paapinee, Phand Le Baithee Haat.
Sab Jag To Phandai Paraa, Gayaa Kabira Kaat..30..

Kabir Saheb says—'This Maya (delusion) is a great sinner. She is sitting with all its preparedness with all kinds of worldly pleasures in order to allure the human beings in the market-like world. Those who did not care to have the sacred company of the pious beings, got caught in its noose, but those, who brought down the nectarous preachings of their Sadguru in their lives, managed to save themselves from its noose.'

माया मरि मन मारिया, राख्या अमर शरीर।
आशा तृष्णा मारि के, थिर ह्वैं रहैं कबीर॥ ३१॥

Maya Mari Man Maariyaa, Raakhyaa Amar Shareer.
Aasha Trishnaa Maari Ke, Thir Hwain Rahain Kabir..31..

Kabir Saheb says—'When the Maya (delusion) and attachment come to an end, the mind becomes quiet and there remains nothing like expectations and desires. Consequently, one

becomes stable; and thus, despite being in this body one becomes immortal.'

भूले थे संसार में, माया के संग आय।
सतगुरु राह बताइया, फेरि मिलै तिहि जाय॥ ३२॥

Bhoole The Sansaar Mein, Maya Ke Sang Aaye.
Satguru Raah Bataaiyaa, Pheri Milai Tihi Jaaye..32..

I, in the bad company of this enchanting Maya (delusion), had forgotten everything in this world. I was unable to discriminate between truth and falsehood and, proper and improper. The Sadguru, very kindly, put me on the right-path (he preached me true knowledge); and then I had self-realization (I attained self-realization through meditation and practising spirituality).

जिनको सांई रंग दिया, कबहुं न होय कुरंग।
दिन-दिन बानी आगरी, चढ़ै सवाया रंग॥ ३३॥

Jinko Saanyee Rang Diyaa, Kabahun Na Hoye Kurang.
Din Din Baanee Aagaree, Charhai Savaayaa Rang..33..

Those, who have been painted in the holy colour of love by the Sadguru, can never become colourless (virtueless and ignorant), because every moment they have before them the true knowledge imparted by the Guru. Thus, they get more and more shades of the colour of love and devotion on them.

साधु ऐसा चाहिए, आई देई चलाय।
दोस न लागै तासु को, शिर की टरै बलाय॥ ३४॥

Saadhu Aisaa Chaahiye, Aayee Deyee Chalaaye.
Doas Na Laagai Taasu Ko, Shir Kee Tarai Balaaye..34..

A saint should be such who spends all the money, that comes as an offering to God, on religious deeds. Doing this will save them from the vices of the Maya (delusion)—carnal desire, anger, avarice, self-conciet, and attachment etc. This will also help them get rid of the disease of worries for money.

सुकृत लागै साधु की, बादि विमुख की जाय।
कै तो तल गाड़ी रहै, कै कोय और खाय॥ ३५॥

Sukrit Laagai Saadhu Kee, Baadi Vimukh Kee Jaaye.
Kai To Tal Gaaree Rahai, Kai Koye Ourai Khaaye..35..

The money of saints, sages and devotees is always spent for the welfare of others and on good deeds, but the money of those,

who are not initiated by a Guru, is wasted unnecessarily. Either their moeny remains buried or is swindled by others.

या मारा जग भरमिया, सबको लगी उपाध।
यहि तारन के कारनै, जग में आये साध॥ ३६॥

Yaa Maaraa Jag Bharamiyaa, Subko Lagee Upaadh.
Yahi Taaran Ke Karanai, Jag Me Aaye Saadh..36..

Enchanted by the Maya (delusion), everyone in this world keeps gadding about under some kind of illusion. Everyone suffers because of the Maya (excess and scarcity, both, of the Maya are distressful). It is in order to relieve the people of the distresses of the Maya that the saints and sages have taken incarnation in this world, i.e. one may seek riddance from the Maya and the attachment caused by it by being in the sacred company of the pious people and by listening to their preachings.

कबीर माया सांपिनी, जनता ही को खाय।
ऐसा मिला न गारुड़ी, पकड़ि पिटारे बांय॥ ३७॥

Kabir Maya Saanpinee, Janataa Hee Ko Khaaye.
Aisaa Milaa Na Gaarudee, Pakari Pitaare Baanye..37..

Kabir Saheb says—'This Maya (delusion) is an exremely poisonous serpent. It devours its own people (the beings reared by the Maya get caught in the noose of Maya itself). I could not come across anyone (any saint) who could make its venom ineffective, and incarcerate it in the baskeet of true knowledge.'

माया का सुख चार दिन, कंह तूं गहे गंवार।
सपने पायो राज धन, जात न लागे बार॥ ३८॥

Maya Kaa Sukh Chaar Din, Kanh Toon Gahe Ganvaar.
Sapane Paayo Raaj Dhan, Jaat Na Laage Baar..38..

The pleasures that the Maya (delusion) can render lasts only for four days. O fool! Why do you try to catch it? This is like having attained kingly riches in one's dream. It takes no time in withdrawing itself, i.e. like, a dream comes to an end when one wakes up, in the same manner, this Maya also becomes invisible.

करक पड़ा मैदान में, कुकुर मिले लख कोट।
दावा कर लड़ि मुए, अन्त चले सब छोड़॥ ३९॥

Karak Paraa Maidaan Mein, Kukur Mile Lakh Koat.
Daavaa Kar Lari Muye, Anta Chale Sab Chchoar..39..

The Maya-like skeleton is lying in the field and millions and millions of dogs are stuck to it, each thinking that the skeleton is their own property. They fought among themselves for it, but could get nothing. At last, sad-stricken, they left it and went away. This is what happens to the ignorant people, in this world, who die clinging to this Maya (delusion) and get nothing at the end.

माया माथै सींगड़ा, लम्बे नौ नौ हाथ।
आगे मारै सींगड़ा, पाछै मारै लात॥ ४०॥

Maya Maathai Seengaraa, Lambe Nou Nou Haath.
Aage Maarai Seengaraa, Paachchai Maarai Laat..40..

On the head of the Maya (delusion) there are ego-like horns of the length of nine arms. While coming it hits in the chest with its horns which inflates one's ego. And while going away it kicks on the back which causes great repentance and sorrow.

गुरु को चेला बीष दे, जो गांठी होय दाम।
पूत पिता को मारसी, ये माया के काम॥ ४१॥

Guru Ko Chelaa Beesh De, Jo Gaanthee Hoy Daam.
Poot Pitaa Ko Maarasee, Ye Maya Ke Kaam..41..

If the Guru has a lot of wealth and riches, his disciples kill him by poisoning him (driven by greed impluse some disciples do this kind of thing) and take away his wealth and riches. In the same manner, some sons also, driven by greed impulse, take away the wealth of their fathers by killing them. This is how the Maya (delusion) acts.

ऊंची डाली प्रेम की, हरिजन बैठा खाय।
नीचे बैठी बाघिनी, गिर पड़े तिहि खाय॥ ४२॥

Oonchee Daalee Prem Kee, Harijan Baithaa Khaaye.
Neeche Baithee Baaghinee, Gir Pare Tihi Khaaye..42..

Some disciple of a Sadguru is eating the happiness and peace-like delicious fruit sitting on a high branch of a pious tree of love. And there is a fierce Maya-like tigress sitting under this tree. If he deviates slightly from devotion and falls down, the tigress will pounce on him and devour him, i.e. while leading a spiritual life one should be careful with the Maya (delusion).

माया दासी सन्त की, साकट की शिर ताज।
साकुट की सिर मानिनी, सन्तों सहेली लाज॥ ४३॥

Maya Daasee Sant Kee, Saakat Kee Shir Taaj.
Saakut Kee Sir Maaninee, Santon Sahelee Laj..43..

The saints and sages never allow themselves to be caught in the clutches of the Maya (delusion), because it is, in fact, their slave. It is only the ignorant people (who have not been initiated) who get caught in the clutches of the Maya, and this is why the Maya is the crown in their heads. She (the Maya) sits on the heads of these ignorant people and rules them, but behaves in a humble manner with the saints.

माया माया सब कहैं, माया लखै न कोय।
जो मन से ना ऊतरे, माया कहिए सोय॥ ४४॥

Maya Maya Sab Kahain, Maya Lakhai Na Koye.
Jo Man Se Naa Ootare, Maya Kahiye Soye..44..

Everyone talks of the Maya (delusion) but none knows and tests the real truth behind it. Something that involves the mind deeply and does not leave it is the Maya (the imaginations of the mind, false beliefs and carnal desires are all which come in the zone of the Maya).

माया छोड़न सब कहै, माया छोरि न जाय।
छोरन की जो बात करु, बहुत तमाचा खाय॥ ४५॥

Maya Chchoran Sab Kahai, Maya Chchori Na Jaaye.
Chchoran Kee Jo Baat Karu, Bahut Tamaachaa Khaaye..45..

Talking of the vices of the Maya, people discuss about seeking riddance from it, but are not able to do so. It is not so very easy. Those who only talk about seeking riddances from it, talk uselessly. They suffer a lot caught in the clutches of the Maya.

मन मते माया तजी, यूं करि निकस बहार।
लागि रहि जानी नहीं, भटकी भयो खुवार॥ ४६॥

Man Mate Maya Tajee, Yoon Kari Nikas Bahaar.
Laagi Rahi Jaanee Naheen, Bhatakee Bhayo Khuvaar..46..

Some people, without giving a thought, without attaining true knowledge and without any impulse of renunciation of the world, quit their homes in order to seek riddance from the Maya, and put themselves under the guise of saints and sages. But the Maya remained with them which they could never realize, i.e. they could not check their subtle inclination towards the Maya

and deviated from their path unnecessarily (They remained misguided by the illusions caused by the Maya).

माया सम नहिं मोहिनी, मन समान नहिं चोर।
हरिजन सम नहिं पारखी, कोई न दीसे ओर॥ ४७॥

Maya Sam Nahin Mohinee, Man Samaan Nahin Choar.
Harijan Sam Nahin Paarakhee, Koyee Na Deese Oar..47..

There is nothing in this world more alluring than the Maya (delusion) and there is no greater thief than the mind (neither these can be seen nor can they be caught). There is no one more knowledgeable than those who are devoted servants of the Sadguru practising spiritual life. There is none else like these devotees who can be seen in this world.

छाड़ै बिन छूटै नहीं, छोड़न हारा राम।
जीव जतन बहुतरि करै, सरे न एकौ काम॥ ४८॥

Chchaarai Bin Chchootai Nahin, Chchoran Haaraa Ram.
Jeeva Jotan Bahutari Karai, Sare Na Ekou Kaam..48..

This Maya (delusion) is such that it won't leave one unless one himself leaves it. Its hold is very powerful, and physical and mental strength cannot help get rid of it. The worldly kind of people have tried their best, but the truth is that one cannot accomplish the ultimate fulfilment of life unless one seeks riddance from the attachment of the Maya.

माया जुगवे कौन गुन, अंत न आवै काज।
सोई नाम जोगावहु, भये परमारथ साज॥ ४९॥

Maya Jugave Kaun Gun, Ant Na Aawai Kaaj.
Soyee Naam Jogavahu, Bhaye Paramaarath Saaj..49..

What is the use of storing the Maya greedily? It does not serve any purpose at the end. It is rather better to store the preachings and true knowledge imparted by the Sadguru. This will help perform such auspicious deeds in this and the other worlds that one's life will remain always happy.

माया संखा पदुम लौं, भक्ति बिहुन जो होय।
जम लै ग्रासैं सो तेहि, नरक पड़े पुनि सोय॥ ५०॥

Maya Sankhaa Padum Loun, Bhakti Bihun Jo Hoye.
Jam Lai Graasain So Tehi, Narak Pare Puni Soye..50..

An ignorant and devotionless person may be in possession of immeasurable wealth, i.e. no matter how much money he may have, he will be devoured by the god of death-like carnal desires, distress and sufferings and shall have to pass his time in the fierce regions of hell.

मन ते माया ऊपजै, माया तिरगुण रूप।
पांच तत्व के मेल में, बांधे सकल सरूप॥५१॥

Man Te Maya Oopajai, Maya Tirgun Roop.
Pannch Tatva Ke Mel Mein, Baandhe Sakal Saroop..51..

The Maya is born of the mind and the mind has an attachment to it. This is in the form of three virtues (Sat—the quality of goodness, Raj—the passion of love and pleasure, Tam—the property of darkness). Our deeds are governed by these virtues. It is with the combination of these five elements (earth, fire, water, air and ether) that this mind and the Maya have created this physical world with..805..

Satyanam *Satyanam* *Satyanam*

23

CARNAL APPETITE

For the purpose of achieving success in causing welfare to life, it is necessary to gain victory over carnal appetite which is an enemy of the soul. Born of the Rajoguna of the Maya, it awakens lustful desires between the bodies of males and females, which fills the mind with carnal appetite. Male and female under its mesmerizing effects become almost mad. And once the period of orgasm is over one begins to feel physically infirm, shelterless and starts shedding tears of repentance. Birth of a child is the outcome of carnal appetite of male and female, and so the offspring, too, is bound to suffer from this kind of weakness. Carnal appetite is always insatiable. During coitus engagement one gets nectarous pleasure, but its result gives the effect of poision and is extremely painful. A person with carnal appetite is shameless, licentious, indolent and negligent. He, under the obsession of amorous feelings, crosses the norms of human society. A person inspired by carnal desires performs deeds that may lead to his downfall. And so, this kind of act is sinful. It is that entrance gate of hell, entering which a person, suffering all kinds of pains and tortures, continues to follow the code of life-and-death cycle.

The carnal desire dominating the mind, brain and the organs of senses, enamours the spirit and pushes it into the darkness of nescience. This carnal desire which creates confusions and doubts in the life of a person and which is always surrounded by malice and aversions, always causes restlessness and fear. It does not leave the person even if he tries to get rid of it. It can be suppressed

on the outer plane but on the inner plane it holds powerfully. The only way to get rid of it is to remain in the company of sacred persons. Riddance from it is possible only through practising the didactic preachings of a Sadguru and attaining self-realization. In this context Kabir Saheb has described the drawbacks of carnal appetite and of the person who suffers from it and has taught us to get rid of it.

SAAKHI

कामी का गुरु कामिनी, लोभी का गुरु दाम।
कबीर का गुरु सन्त है, संतन का गुरु राम॥ १ ॥

Kaamee Kaa Guru Kaaminee, Lobhee Kaa Guru Daam.
Kabir Ka Guru Sant Hai, Santan Kaa Guru Ram..1..

Kabir Saheb says—'A person, driven by carnal desires, is impious. He is driven by carnal desires all the time. And so, for him everything is his Kaminee (lustful woman). A greedy person is lost in the thoughts of money all the time, and so his Guru is only wealth and riches (the Maya). For others the saints are the Gurus who impart true knowledge to them, and the Sadguru of the saints, who are full of the true knowledge of devotion, is the imperishable Supreme Self, within whom, they always remain stable (having attained self-realization there remains no difference between the Guru outside and the soul inside).'

कामी कुत्ता तीस दिन, अन्तर होय उदास।
कामी नर कुत्ता सदा, छह रितु बारह मास॥ २ ॥

Kaamee Kuttaa Tees Din, Antar Hoye Udaas.
Kaamee Nar Kuttaa Sadaa, Chchah Ritu Baarah Maas..2..

A dog remains driven by carnal appetite for one month only out of twelve months; and then it keeps itself away from it. But a person driven by carnal appetite is so corrupt and degenerate that he remains a dog throughout all the twelve months and six seasons.

कामी कबहुँ न गुरु भजै, मिटै न संसै सूल।
और गुनह सब बख्शिहैं, कामी डाल न मूल॥ ३ ॥

Kaamee Kabahun Na Guru Bhajai, Mitai Na Sansai Sool.
Aur Gunah Sab Bakshihain, Kaamee Daal Na Mool..3..

(Because of the restlessness of one's nature) A person having

great carnal appetite does not remember his Sadguru, and this is the reason why he has ignorance-like thorn pricked within him and keeps him always disturbed. There are other crimes which can be forgiven, but having carnal desire is such a crime which can never be forgiven.

कामी लज्जा ना करै, मन मांहीं अहलाद।
नींद न मांगै साथरा, भूख न मांगै स्वाद॥ ४॥

Kaamee Lajja Na Karai, Man Maanheen Ahalaad.
Neend Na Maangai Saatharaa, Bhookh Na Maangai Swaad..4..

Like, a person feeling sleepy does not care for a bedstead or a bedding; like, an extremely hungry person does not care for delicious food, and feels like sleeping and eating only, in the same manner, a person, lost in the pleasures of assuaging his carnal appetite, does not feel ashamed of enjoying his base deeds.

कामी तो निरभय भया, करै न काहूं संक।
इन्द्री केरे बसि पड़ा, भुगते नरक निसंक॥ ५॥

Kaamee To Nirbhaya Bhayaa, Karai Na Kahoo Sank.
Indree Kere Basi Paraa, Bhugate Narak Nisank..5..

A person, lost in the pleasures of carnal desires, becomes shameles and does not fear anyone. He does not have any doubts about himself. He is controlled only by his sensory organs, and being in such state of mind he keeps suffering from the pains of the hell in this world and in the other worlds as well.

कामी अमी न भावई, विष को लेवै सोध।
कुबुधि न भाजै जीव की, भावै ज्यौं परमोध॥ ६॥

Kaamee Amee Na Bhaavayee, Vish Ko Levai Soadh.
Kubudhi Na Bhaajai Jeeva Kee, Bhaavai Jyon Parmoadh..6..

A person, engaged in assuaging his carnal appetite, does not relish the nectar-like virtuous deeds and observance of celibacy. He is always in search of fulfilment of poison-like carnal desires. No matter how much of true knowledge is imparted to an ignorant and characterless person, he does not get rid of his stupidity (the restless mind of a person, driven by the demands of sensory organs, becomes inert, and as a result he becomes unable to bring down good things in his life).

सहकामी दीपक दसा, सीखै तेल निवास।
कबीर हीरा सन्त जन, सहजै सदा प्रकाश॥ ७॥

Sahakaame Deepak Dasaa, Seekhai Tel Niwas.
Kabir Heera Sant Jan, Sahajai Sadaa Prakaash..7..

A person, being in the bad company of his sensory organs and always looking for fulfilment of carnal desires, is like a burning lamp which sucks even the oil which keeps it lighted. Kabir Saheb says—'The saints are like diamonds which are illumined by their own natural light. They illumine with their own light of knowledge the hearts of those who are true seekers.'

दीपक सुन्दर देखि करि, जरि जरि मरे पतंग।
बढ़ी लहर जो विषय की, जरत न मौरै अंग॥ ८॥

Deepak Sundar Dekhi Kari, Jari Jari Mare Patang.
Barhee Lahar Jo Vishaya Kee, Jarat Na Morai Ang..8..

Seeing the beautiful and attractive flame of lamp, the moths sacrifice their lives by burning themselves. In the same manner, due to the high tides of carnal desires, the sensual persons, despite suffering a lot, do not seek riddance from worldly pleasures, i.e. they are least bothered about the life-and-death cycle.

भक्ति बिगाड़ी कामिया, इन्द्रिन केरे स्वाद।
हीरा खोया हाथ सों, जनम गंवाया बाद॥ ९॥

Bhakti Bigaaree Kaamiyaa, Indrin Kere Swaad.
Heeraa Khoyaa Haath Soan, Janam Ganvaayaa Baad..9..

The foolish and sensual persons, engaged in the pleasures derived from the sensory organs, spoilt the imapct of devotion which does good to their lives. Having lost the invaluable true knowledge-like diamond they wasted away the whole of thier lives, i.e. the time, which was allotted to attainment of true knowledge, was wasted away in the enjoyment of worldly pleasures.

काम काम सब कोय कहै, काम न चीन्है कोय।
जेती मन की कल्पना, काम कहावै सोय॥ १०॥

Kaam Kaam Sab Koye Kahai, Kaam Na Cheenhai Koye.
Jetee Man Kee Kalpana, Kaam Kahaavai Soye..10..

It is very easy to pronounce the world 'sensuality', and this is the reason they keep talking about it. But such people do not

know its real form; they do not know its depth and its subtle nuances. All the imaginations of the mind related to the pleasures of the sensory organs are called sensuality when together.

काम क्रोध मद लोभ की, जब लग घट में खान।
कबीर मूरख पंडिता, दोनों एक समान॥ ११ ॥

Kaam Kroadh Mad Loabh Kee, Jab Lag Ghat Mein Khaan.
Kabir Moorakh Panditaa, Donoan Ek Samaan..11..

Kabir Saheb says—'So long as the heart is full of carnal desires, anger, avarice, ego and attachment—be it a fool or a scholar—both are one and the same, i.e. one, who got rid of these things through true knowledge and devotion, is a scholar (Pundit) and one, who did not get rid of these things, is a fool.'

कहता हूं कहि जात हूं, मानै नहीं गंवार।
बैरागी गिरही कहा, कामी वार न पार॥ १२ ॥

Kahataa Hoon Kahi Jaat Hoon, Maanai Neheen Ganwaar.
Bairaagee Girahee Kahaa, Kaamee Vaar Na Paar..12..

I have spoken a lot earlier also, I still say and go on saying; but the ignorant people do not listen to me. Whether a saint is in the form of a householder or of a recluse; but, in any form, a person possessed by carnal desires, cannot achieve the ulitmate fulfilment of his life.

बुन्द खिरी नर नारि की, जैसी आतम घात।
अज्ञानी मानै नहीं, येहि बात उत्पात॥ १३ ॥

Bund Khiree Nar Naari Kee, Jaisee Aatam Ghaat.
Agyaanee Maanai Naheen, Yehi Baat Utpaat..13..

Males and females, after conjugation and having ejaculated they begin repenting considering themselves murderers of their own selves. But the most bothersome aspect of this act is that the ignorant people do not accept this truth and do not correct themselves (in an impulse of carnal desire, one, possessed by it, forgets himself and repents later).

जहां काम तहां नाम नहिं, जहां नाम नहिं काम।
दोनो कबहू ना मिलै, रवि रजनी इक ठाम॥ १४ ॥

Jahaan Kaam Tahaan Naam Nahin, Jahaan Naam Nahin Kaam.
Dono Kabahoo Naa Milai, Ravi Rajanee Ik Thaam..14..

Where there is carnal desire or there are sexual fantasies,

there cannot be the true knowledge of the name of the Sadguru (self-realization) and where there is absence of the true knowledge of the name of the Sadguru, there has to exist carnal desire. Like, there cannot exist the sun and the night together, in the same manner these two also cannot not exist together.

काम कहर असवार है, सबको मारै धाय।
कोइ एक हरिजन ऊबरा, जाके नाम सहाय॥ १५॥

Kaam Kahar Asawaar Hai, Sabako Maarai Dhaaye.
Koyee Ek Harijan Oobaraa, Jaake Naam Sahaaye..15..

The carnal desire-like demon has possessed everyone and is chasing and devouring everyone. Only a beloved devotee of the Sadguru, who is protected by him, i.e. who has led spiritual life having faith in him, can survive this attack.

भग भोगै भग ऊपजै, भगते बचै न कोय।
कहैं कबीर भगते बचै, भक्त कहावै सोय॥ १६॥

Bhag Bhogai Bhag Oopajai, Bhagate Bachai Na Koye.
Kahain Kabir Bhagte Bachai, Bhakta Kahaavai Soye..16..

The manner in which carnal appetite is assuaged, in the same manner, enjoyment of worldly pleasures becomes the cause of birth in this world. No one can survive the cousequences of life and death caused by the enjoyment of worldly pleasures. Kabir Saheb says—'One, who keeps himself away from such carnal desires, is real and great devotee of God.'

तन मन लज्जा ना रहे, काम बान उर साल।
एक काम सब वश किए, सुर नर मुनि बेहाल॥ १७॥

Tan Man Lajjaa Naa Rahe, Kaam Baan Ur Saal.
Ek Kaam Sab Vash Kiye, Sur Nar Muni Behaal..17..

One, whose heart is pierced by the arrows of Cupid, becomes shameless. He is driven by the impulses of carnal desire. And this impulse is so strong that is has subjugated everyone and, the gods, demons, human beings and even the sages are perplexed by it...822..

Satyanam *Satyanam* *Satyanam*

24

ANGER

Carnal appetite is in the roots of anger and at times it is this appetite which emerges in the form of anger. It is the inclination toward carnal pleasures which creates a desire in such men and any obstruction caused in the way of fulfilment of such desire causes anger. In a sudden paroxysm of anger an ignorant person loses his mental equilibrium. He doesn't care for the result. At such hours he forgets his code of conduct and also spoils his relationship with others. A life-long friendship transforms into enmity within moments. A man in anger begins to burn like fire. Each and every limb of his body begins pulsating violently. The eyes become red, the face becomes fierce, his eyebrows are raised and the breathing becomes abnormal. He begins to appear frightening. The first attack of anger is on the man who is angry, as a result of which he begins to look physcially infirm and tired. The second attack of anger becomes the cause of altercations with others. First, a person, hit by sudden paroxysm of rage, starts applying all sorts of epithets on others and then he involves himself in physical fighting. And some times a terrible happening like death also occurs. Lord Krishna, in Shrimadbhagvadgita, has called the carnal appetite, anger and avarice, the doors of hell.

Anger lapses into thoughtlessness and one loses one's mental equilibrium. This is symbolic of ignorance which hampers power of memory and causes destruction of true knowledge. A person frustrated by anger is subjected to various diseases and soon begins advancing toward old age. He is deprived of the beauty of life

and begins to look ugly. Anger is a thing which causes destruction to soft and tender feelings and makes the mind restless. The only way to control one's anger is keeping company of sacred people, self-study and reading sacred scriptures. The cool shade of such observances subsides the anger. In this context, Kabir Saheb has thrown light on anger and said that riddance from it makes one saintly.

SAAKHI

क्रोध अगनि घर घर बढ़ी, जलै सकल संसार।
दीन लीन निज भक्त जो, तिनके निकट उबार॥ १ ॥

Krodh Agani Ghar Ghar Barhee, Jalai Sakal Sansaar.
Deen Leen Nij Bhakta Jo, Tinake Nikat Ubaar..1..

There are flames of the fire of anger in every house, it is simmering in the minds of all human beings, and the whole world is caught in its flames. And if one wants to seek riddance from it, one has to be in the sacred company of those pious and humble devotees who are engrossed in their spiritual life seeking true knowledge, i.e., this is the only way one can save himself.

कोटि करम लागे रहै, एक क्रोध की लार।
किया कराया सब गया, जब आया हंकार॥ २ ॥

Koti Karam Laage Rahai, Ek Krodh Kee Laar.
Kiyaa Karaayaa Sab Gayaa, Jab Aayaa Hankaar..2..

Anger is only one aspect, but millions of sinful deeds are its outcome (malice, averison, jealousy, ego, avarice, attachment are the things created by anger). Dominance of ego on mind destroys all the good results of one's virtuous deeds (there is a tinge of selfishness in the ego-dominated mind and, so, the deeds performed to serve one's ends do not yield good results).

जगत मांहि धोखा घना, अहं क्रोध अरु काल।
पौरि पहुंचा मारिये, ऐसा जम का जाल॥ ३ ॥

Jagat Maanhi Dhokha Ghanaa, Ahan Krodh Aru Kaal.
Pouri Pahunchaa Maariye, Aisaa Jam Kaa Jaal..3..

Ego and anger are things which cause illusion to the people

of the world. This is a kind of perplexity caused by the god of death and so, it is advisable to destroy it as soon as it reaches one's door (as soon as an idea of committing a sinful deed rises in one's mind, one should become alert and destroy it).

दसौं दिसा से क्रोध की, उठी अपरबल आग।
सीतल संगत साध की, तहां उबरिये भाग॥ ४॥

Dasoun Disaa Se Krodh Kee, Uthee Aparbal Aag.
Seetal Sangat Saadh Kee, Tahaan Ubariye Bhaag..4..

Whichever side you see, in all the ten directions, there is fierce fire of anger. If there is any safe place visible, it is in the sacred company of the pious saints and sages, which is cool and provides happiness. And so, rush to that place; it is only in that place that you shall achieve the ultimate fulfilment of life.

यह जग कोठी काठ की, चहुंदिस लागी आग।
भीतर रहै सो जलि मुये, साधू उबरे भाग॥ ५॥

Yeh Jag Kothee Kaath Kee, Chahundis Laagee Aag.
Bheetar Rahai So Jali Muye, Saadhoo Ubare Bhaag..5..

This world is like a chamber made of wood, and in it in all the four directions there is fire. Whoever resides in it will be burnt to ashes. But the saints and sages ran away from this world (by seeking riddance from attachment), i.e., they freed themselves from it.

गार अंगार क्रोध झल, निन्दा धूवां होय।
इन तीनों को परिहरै, साधु कहावै सोय॥ ६॥

Gaar Angaar Krodh Jhal, Nindaa Dhoovan Hoye.
In Teenon Ko Pariharai, Saadhu Kahaavai Soye..6..

An abusive word which comes out of the mouth is like an ember of fire, the anger is like its heat and casting aspersions on others is like the smoke rising from it. One, who seeks complete riddance from these three, is considered a saint (abusing someone, anger and casting aspersions on others are three such vices which are not only harmful for one's own self but are harmful for others too)..828..

25

GREED

A greedy person remains always worried about the fulfilment of his endless desires. He earns money without caring for propriety or impropriety of conduct, witout caring for justice or injustice, and the process of amassing such wealth is greed or avarice. A strong desire to have possession of something gives birth to greed. A greedy person ignores his conscience which determines the difference between something ethical or unethical, true or false and is guided by instincts of greed and lust. He doesn't care for the welfare of others. He is always worried about serving his own ends. He is extremely ambitious. His demands are such that can never he fulfilled, rather his demands increase day by day. Generally he is very miserly by nature; and that is the reason why he never spends his money for the welfare of others, nor does he perform sacred deeds with his money, rather he derives satisfaction in collecting and amassing wealth and riches. Even if he makes some expenditure somewhere, his act is envleloped in a shroud of mystery; he, very secretly cherishes a desire to gain something in return, be it in the form of wealth and riches or in the very subtle form of fame and repute. It is becuase of being guided by the instincts of greed that people, here, there and everywhere, keep themselves engaged in unethical and sinful acts. In families, villages and cities, and in every country, the main cause in the roots of every altercation is greed.

A greedy person is always coveting his own benefits by giving false allurements to others. He never thinks of his own

possessions, he always has an eye on the possessions of others' and this precisely is the reason why he thinks that others possessions are greater than his own. A greedy person keeps always exerting himself unrightfully to taking possession of the possessions of others. This kind of greed is an outcome of Rajoguna (the passion of love and pleasrue); it is reared by ignorance and has a tinge of shamelessnes and cruelty. And so, a greedy person remains always discontented, restless and in a pitiable condition. Even in his dreams he sees things that are guided by his instincts of avarice. The greatest irony is that he is never able to enjoy his possessions; either it is consumed by others or is stolen away or pillaged by thieves. He dies with nothing in his hand at the end. And so, one sould keep himself away from greed, because it hinders the path of welfare to one's life and leads one to hell. In this context Kabir Saheb has thrown light on greed and on the state of minds of greedy persons, understanding which one should seek riddance from greed and avarice.

SAAKHI

कबीर औंधी खोपड़ी, कबहूं धापै नांहि।
तीन लोक की सम्पदा, कब आवै घर मांहि॥ १॥

**Kabir Oundhee Khoparee, Kabahoon Dhaapai Naanhi.
Teen Lok Kee Sampadaa, Kab Aavai Ghar Maanhi..1..**

The human brain is so idiotic that it can never be satiated with any amount of wealth and riches; rather its greed goes on increasing. A greedy person keeps on thinking all the time about possession of the riches of all the three regions, and this is the reason why he is always restless.

जब मन लागा लोभ सों, गया विषय में भोय।
कहैं कबीर विचारि के, केहि प्रकार धन होय॥ २॥

**Jab Man Laagaa Loabh Soan, Gayaa Vishaya Mein Bhoye.
Kahain Kabir Vichaari Ke, Kehi Prakaar Dhan Hoye..2..**

Kabir Saheb contemplates and explains—'When someone's

mind is caught in the greed of wealth and riches, he, entangled in the clutches of worldly affairs, forgets his 'self', i.e. he does not see anything else. He keeps on contemplating day and night ways of accumulating riches.'

जोगी जंगम सेवड़ा, ज्ञानी गुनी अपार।
षट दरशन से क्या बनै, एक लोभ की लार॥ ३॥

Jogee Jangam Sevaraa, Gyanee Gunee Apaar.
Khat Darshan Se Kyaa Banai, Ek Loabh Kee Laar..3..

(The range of greed is so vast that it is very difficult to safeguard oneself against it). Yogis, all things that can move, people observing Jainism, knowledgeable ones, virtuous ones, scholars—all trained in the six schools of Hindu philosophy—shall not be able to safeguard themselves once struck by the impulses of avarice.

सूम थैली अरु श्वान भग, दोनों एक समान।
घालत में सुख ऊपजै, काढ़त निकसै प्रान॥ ४॥

Soom Thailee Aru Shwaan Bhag, Dono Ek Samaan.
Ghaalat Mein Sukh Oopajai, Kaarhat Nikasai Praan..4..

The money-bag of a miserly person and the genitals of a (female) dog are one and the same in nature. A miserly person derives immense pleasure in putting money in his bag, but taking out of it is like death to him.

बहुत जतन करि कीजिये, सब फल जाय नसाय।
कबीर संचै सूम धन, अन्त चोर लै जाय॥ ५॥

Bahut Jatan Kari Keejiye, Sab Phal Jaaye Nasaaye.
Kabir Sanchai Soom Dhan, Ant Choar Lai Jaaye..5..

No matter how hard one has worked in amassing riches in his life, it ultimately comes to an end. Kabir Saheb says—'A miserly person amasses wealth throughout his life, and ultimately it is taken away by thieves and plunderers, i.e. he himself is not able to enjoy his wealth properly.' ..833..

26

(MOHA) NESCIENCE (IGNORANCE)

This world is huge, multicoloured and mulitform. It consists of various kinds of living beings—birds and animals and other kinds of creatures. It has beautiful forests, high mountains, even lands, flowing streams, swelling oceans and seas, smiling forests and gardens, fields and barns with abundant crops, which are beautiful creations of Nature. The human beings, who possess intellect, are the greatest among all, created by Nature. Human beings have, with their knowledge, physical might and wisdom, worked tirelessly to make this world look beautiful. But this beautiful looking world is ephemeral. Nothing is permanent and stable here. There is a continual process of creation and dissolution. Here everyone is in the periphery of the might of 'Time'. Neither the bodies of the living creatures will remain in existenee nor will remain the scenes on this earth. And so, its a great fault on the part of a person who takes someone as his own. Attraction toward someone in this world, keeping someone in the depth of memory of strong attachment to someone, are all the various froms of nescience. It is becuase of this nescience, people are glued like beehives to the tree-like world. But this nescience is such disease which perverts the mind and causes many disorders. This causes disparity, injustice, and harm to religion and spreads irreligion.

An ignorant person, caught in the vortex of ignorance, performs most unethical and sinful deeds. An ignorant person, lost in the pleasures of carnal appetite, keeps gadding around in the wrong direction. And so, falling prey to nescience is foolish, madness and sheer lack of wisdom. Here in this world, everyone,

who is born, is sure to die. Neither ... will live here permanently, i.e. they are sure to suffer ... one day. Here, what to expect and from whom? The whole sphere of nescience is surrounded by momentary happiness and terrible sorrows. What we see all around are worries, disquietude and discontentment. Then why have attachment to anyone. This attachment, which emerges out of ignorance is a stumbling block in the path of development of life; and so, it is required to be shunned completely. In order to have enlightenment in ths regard, one may go in the shelter of a Sadguru, offer his devoted service to him, attain true knowledge from his preachings and, thus, seek riddance from it. In this chapter Kabir Saheb has described the various forms of nescience and taught us to safeguard ourselves against its trap.

SAAKHI

मोह फंद सब फंदिया, कोय न सकै निवार।
कोई साधू जन पारखी, बिरला तत्व विचार॥ १ ॥

Moah Phand Sab Phandiyaa, Koye Na Sake Nivaar.
Koyee Saadhoo Jan Paarakhee, Biralaa Tatva Vichaar..1..

People, in the absence of true knowledge which can be acccomplished in the sacred company of the Sadguru, are caught in the noose of the attachments of this world. None is able to free himself from it. Rare is a saint, having philosophical knowledge of the 'Self', who can free himself from its clutches.

मोह सलिल की धार में, बहि गये गहिर गंभीर।
सूक्ष्म मछली सुरति है, चढ़ती उल्टी नीर॥ २ ॥

Moah Salil Kee Dhaar Mein, Bahi Gaye Gahir Gambheer.
Sookshma Machchalee Surati Hai, Charhatee Ultee Neer..2..

In the strong waves of the river of attachment, even the greatest ones were washed away and could not safeguard themselves against it. But existing within in the subtle form is the mental disposition which is like a fish, which toward attaining salvation, keeps climbing up. This helps the spiritual seeker get rid of worldly attachments after attaining self-realization (like, a fish can swim in the opposite direction of the flowing stream, in

the same manner, one's mental disposition, too, advances toward salvation, i.e.,it absorbs itself in meditation and other spiritual practices. This frees the spiritual seeker from attachments).

जब घट मोह समाइया, सबै भया अंधियार।
निर्मोह ज्ञान विचारि के, साधु उतरे पार॥ ३॥

Jab Ghat Moah Samaaiyaa, Sabai Bhayaa Andhiyaar.
Nirmoah Gyan Vichaari Ke, Saadhu Utare Paar..3..

When the worldly attachments dominate the heart, the darkness of ignorance spreads all around. And this renders the 'being' unable to perceive anything. Only those saints, who are free from the bindings of attachment and who are full of thoughts of true knowledge, go across the ocean-like world.

जहं लगि सब संसार है, मिरग सबन को मोह।
सुर नर नाग पाताल अरु, ऋषि मुनिवर सब जोह॥ ४॥

Jahan Lagi Sab Sansaar Hai, Mirag Saban Ko Moah.
Sur Nar Naag Paataal Aru, Rishi Munivar Sab Joah..4..

The gods, demons, human beings, Naag (those living in the infernal regions), Rishis and Munis and, the extent to which the world stretches—all are in the clutches of the deer-like attachments (the deer-like attachments keep moving about in the forest-like hearts of everyone in some form or the other).

सुर नर मुनि सब फंसे, मृग त्रिस्ना जग मोह।
मोह रूप संसार है, गिरे मोह निधि जोह॥ ५॥

Sur Nar Muni Sab Phanse, Mrig Trisnaa Jag Moah.
Moah Roop Sansaar Hai, Gire Moah Nidhi Joah..5..

The gods, human beings, sages, i.e. all the beings, are caught in the clutches of the mirage of attachment of this world (which never satiates). This whole world is another form of attachments and everyone seems to be caught in the tides of the attachment-like ocean, i.e. none is safe.

कुरुक्षेत्र सब मेदिनी, खेती करै किसान।
मोह मिरग सब चरि गया, आसन रहि खलिहान॥ ६॥

Kurukshetra Sab Medinee, Khetee Karai Kisaan.
Moah Mirag Sab Chari Gayaa, Aasan Rahi Khalihaan..6..

The entire earth is the region of performance of virtuous deeds and all the beings of this world are farmers who are farming

this performance-like field with their true knowledge. The attachment-like deer came and ate away the crops so yielded with hard labour and, the life remained deprived of the auspicious results of peace and happiness. And so, the attachment-like deer should be brought to an end.

काहु जुगति ना जानिया, किहि बिधि बचै सुखेत।
नहिं बंदगी नहिं दीनता, नहिं साधु संग हेत॥ ७॥

Kaahu Jugat Naa Jaaniya, Kihi Bidhi Bachai Sukhet.
Nahin Bandagee Nahin Deenataa, Nahin Saadhu Sang Het..7..

How to safeguard the life-like farming, i.e. how to bring it to a fruitful end? None could know the device! Because neither anyone has the pious feelings of rendering his services nor does anyone has the humbleness and inclination toward the sacred company of saints, i.e. everyone is caught in the clutches of worldly attachments and longings.

अष्ट सिद्धि नव निद्धि लौं, सबही मोह की खान।
त्याग मोह की वासना, कहैं कबीर सुजान॥ ८॥

Ashta Sidhdhi Nav Nidhdhi Loun, Sabahee Moah Kee Khaan.
Tyaag Moah Kee Vaasanaa, Kahain Kabir Sujaan..8..

All the eight accomplishments and the nine gems of Kuvera are the forms of this very attachment. Kabir Saheb says 'this attachment is very complex. Get rid of it completely and destroy it in its subtlest form.'

अपना तो कोई नहीं, हम काहू के नांहि।
पार पहूंची नाव जब, मिलि सब बिछुड़े जांहि॥ ९॥

Apanaa To Koyee Naheen, Ham Kaahoo Ke Naanhi.
Paar Pahoonche Naav Jab, Mili Sab Bichchure Jaanhi..9..

There is none in this world who belongs to me and I do not belong to anyone and so, why this attachment to others. Like passengers go across the river in one boat and having crossed the river they separate from each other, in the same manner this world, too, is a place where people come, meet each other and then separate from each other.

अपना तो कोई नहीं, देखा ठोकि बजाय।
अपना अपना क्या करै, मोह भरम लपटाय॥ १०॥

Apana To Koyee Naheen, Dekhaa Thoki Bajaaye.
Apanaa Apanaa Kyaa Karai, Moah Bharam Lapataaye..10..

I have contemplated, I have examined things minutely; undoubtedly there is none who can be considered my own. Then why do you, under the illusion of attachments, call everything your own, i.e. it is useless to have attachments, becuase a day comes when everyone has to separate.

मोह नदी विकराल है, कोई न उतरै पार।
सतगुरु केवट साथ ले, हंस होय जम नार॥ ११ ॥

Moah Nadee Vikaraal Hai, Koyee Na Utarai Paar.
Satguru Kewat Saath Le, Hans Hoye Jam Naar..11..

This river of attachments is very frightening and going across is very difficult. No one is able to cross it. Only a swan-like devotee can cross this river with the help of Sadguru-like boatman, i.e. one may cross this river only after climbing into the boat of 'preaching of true knowledge' by the Sadguru.

एक मोह के कारनै, भरत धरी दो देह।
ते नर कैसे छूटिहैं, जिनके बहुत सनेह॥ १२ ॥

Ek Moah Ke Kaaranai, Dharatee Dharee Do Deh.
Te Nar Kaise Chchootihain, Jinake Bahut Saneh..12..

It was because of the worldly attachments that sage Bharata had to hold two bodies. Now how will those, who are attached to so many things and people, get rid of the noose of attachments, i.e., they shall have to hold too many bodies. So, think about it, apply your conscience and get rid of it. ..845..

Satyanam *Satyanam* *Satyanam*

27

VANITY

Born of the Rajoguna (the passion of love and pleasure) of the Maya, vainty (in the root of which is ego) is such terrible perversion that it brings many obstacles, tribulations, dilemmas and torments in one's life. Ego is something which fosters the most cruel and sinful deeds, and is a promoter of hostile attitude. It dominates the mind and acts in various ways. If someone is proud of his wealth and riches, the other one may be proud of his physical might; someone may be proud of his high lineage and the other one may be proud of his art, craft and virtues, his immense erudition, name and fame etc, i.e. in the existence of life the thought process of 'I am something' leads one to egocentricity. And this is ego, and is present in every class of living beings in various forms—right from the lowest class to the highest class. Be it hut or a palace, it registers its presence everywhere. Struck by vanity, one forgets one's social relationships and cares not for honour or dishonour. Obsession of ego leads to violence which culminates in the forms of quarrels and wars. Blinded by vanity, the rich torture the poor, the stronger ones torture the weaker ones. And so, it can be said that ego leads to shameless and inhuman deeds.

Ego always generates a desire for honour and status. In every sphere of life, be it spiritual, corporeal, political or social—an egocentric person has cravings for the highest status. And becuase of this such a person neglects his parents, friends, kith and kin and also goes to the extent of neglecting his mentors also. And this keeps him always restless. Neither he lives a happy life himself nor does he like to see others living happily. In this context Kabir

Saheb has preached not to make fun of others and not to cause pain to others, because this kind of act brings a sure downfall in one's lfie. And so, it is advisable to have equal love for everyone in order to free oneself from the clutches of ego and to work for one's own good. Here everyone's life is surrounded by apprehensions about the future. And so, practise the didactic preachings of the Sadguru with a confidence of victory but with humility.

SAAKHI

अहं अगनि हिरदै जरै, गुरु सों चाहै मान।
तिनको जम न्यौता दिया, हो हमरे मिहमान॥ १॥

Aham Agani Hirdai Jarai, Guru Soan Chahai Maan.
Tinako Jam Nyoutaa Diyaa, Ho Hamare Mihmaan..1..

(The fire of ego is very strange) If the fire of ego is burning in someone's heart he would want even his mentor to pay respects to him. Such egotists are given open invitation by death-like distresses and ill desires—'come be our guests'— i.e. they shall always be surrounded by problems.

जहां आपा तहां आपदा, जहां संसै तहां सोग।
कहैं कबीर कैसे मिटै, चारौं दीरघ रोग॥ २॥

Jahaan Aapaa Tahaan Aapdaa, Jahaan Sansai Tahaan Soag.
Kahain Kabir Kaise Mitai, Charoun Deeragh Roag..2..

Where there is ego, there are various kinds of problems, and where there is doubt (ignorance), there is sorrow. Kabir Saheb says—'Think and contemplate! How will all these four painful diseases (vanity, distress, doubt, sorrow) come to an end? How to get rid of these?'

कबीर गर्व न कीजिये, रंक न हंसिये कोय।
अजहूं नाव समुद्र में, ना जानौं क्या होय॥ ३॥

Kabir Garva Na Keejiye, Rank Na Hansiye Koye.
Ajahoon Naav Samudra Mein, Naa Jaanoun Kyaa Hoye..3..

Kabir Saheb says—'Don't be proud of your body, wealth, physical power and lineage and, never laugh at those who are unhappy, poor and downtrodden. The boat of your life is still in the middle of the world-like ocean. No one knows the future course

events, i.e. no one knows when the tidal waves may come and going across may become uncertain.'

आपा सबही जात है, किया कराया सोय।
आपा तजि हरि को भजै, लाखन मध्ये कोय॥४॥

Aapaa Sabahee Jaat Hai, Kiyaa Karaayaa Soye.
Aapaa Taji Hari Ko Bhajai, Laakhan Madhye Koye..4..

'This wicked ego is such obstruction that it brings to an end all the fruitful results of one's virtuous deeds. Everything done in life becomes meaningless. Here is one among millions of people who gets rid of ego and passes his life in meditation and singing in praise of the imperishable and all-pervading God.

दीप कू झोला पवन है, नर को झोला नारि।
ज्ञानी झोला गर्व है, कहैं कबीर पुकारि॥५॥

Deep Koo Jholaa Pawan Hai, Nar Ko Jhola Naari.
Gyanee Jholaa Garva Hia, Kahain Kabir Pukaari..5..

Kabir Saheb speaks out loud—'It is the fierce wind which extinguishes a lamp; it is a woman who causes downfall to a man (since man and woman both have the instincts of enjoying worldly pleasures, they both cause downfall to each other). And it is ego which causes downfall to knowledgeable persons from all sides.'

अभिमानी कुंजर भये, निज सिर लीन्हा भार।
जम द्वारै जम कूटहीं, लोहा घड़ै लुहार॥६॥

Abhimaanee Kunjar Bhaye, Nij Sir Leenha Bhaar.
Jam Dwarai Jam Kootaheen, Lohaa Gharai Luhaar..6..

The egotists became like intoxicated elephants and lifted the burden of the Maya (delusion) of vanity and greed on their heads. At the door of death they will be beaten by the god of death in a manner a blacksmith beats a piece of iron to give it a definite shape, i.e. they shall have to suffer a lot passing through different modes of existence.

मद अभिमान न कीजिये, कहैं कबीर समुझाय।
जा सिर अहं जु संचरे, पड़ै चौरासी जाय॥७॥

Mad Abhimaan Na Keejiye, Kahain Kabir Samujhaye.
Jaa Sir Aham Ju Sanchare, Parai Chaurasee Jaaye..7..

Kabir Saheb says—'Do not allow yourself to be struck by pride. Get rid of it completely. One who is struck by pride, continues to remain in the eighty four lakh modes of existence in the world.' ..852..

Satyanam Satyanam Satyanam

28

HONOUR

Honour and vanity are not different from each other; these are synonymous with each other. In the earlier chapter there is a description of unbalanced state of ego in the form of vanity and, in the current chapter ego has been discussed as suffering from hunger for honour and has been described as of being over-ambitious.

Where there is lack of humility, pride takes its roots. The more a person is wealthy, powerful and scholarly the more he is likely to suffer from vanity. The poor and the rich, a king and a beggar and even those who are helpless or orphans are found suffering from the problem of vanity in some form or the other. The only difference is that in some places it can be noticed very clearly and in some places in a very subtle form; and its subtle form is not visible from outside. Both these forms signify ignorance and bring bad results.

This vanity, always present in the sub-conscious mind of every human being, keeps changing according to the demand of time, and a human being is made to act accrodingly. Ego, for the fulfilment of its desires, works on war footing. Its expectations never come to an end, its thirst is never quenched. It doesn't only want wealth and riches, it also wants fame and praise. Any human being, no matter what circumstances he is in, always wants name and fame.

This vanity, with a huge procession, hoisting its flag of fame, wishing infinite happiness for itself with a tumultuous shouting of slogan of victory, likes to step forward, pushing away everyone in front of him. Only those who praise an egotist, who are his yes-men, can be his friends. But a flourishing egotist doesn't

[illegible] benefit to others. He is such tree which neither provides [illegible] nor does it yield any fruit. The more it is irrigated with the water of "respect and praise" the more it blooms. One suffering from 'vanity' is always very selfish. He is devoured by his hunger for honour and praise. And so, it is advisable that the disease of vanity in one's life should be removed with its roots. In this context, Kabir Saheb, throwing light on the vices of honour and praise, has said that one who safeguards himself against these vices is a saint among millions.

SAAKHI

मान बड़ाई कूकरी, धर्मराय दरबार।
दीन लकुटिया बाहिरे, सब जग खाया फार॥१॥

Maan Baraayee Kookaree, Dharmaraaye Darbaar.
Deen Lakutiyaa Baahirai, Sab Jag Khaayaa Phaar..1..

The bitch of pride and plaudits guards the entrance of the god of death (to whom a being is taken for the deeds performed under the impulse of worldly desires and due to which they have to suffer). It does not have the sense of humility; it has torn the people of the world into pieces and eaten them, i.e. self-conciet caused due to absence of humility causes a great distress to people.

मान बड़ाई कूकरी, सन्तन खेदी जान।
पाण्डव जग पावन भया, सुपच बिराजे आन॥२॥

Maan Barayee Kookaree, Santan Khedee Jaan.
Paandav Jag Paavan Bhayaa, Supach Biraajai Aan..2..

The ordinary people could not understand the nature of the bitch of pride and plaudits, but the saints understood it very well and chased it away (the saints and sages are egoless and desireless by nature. Just see, the Yajna of the Pandavas could become sacred only when the devotees of simple and truthful nature, who were considered untouchable, visited the place of the Yajna. Or else the performance of the Yajna would have had no meaning.)

मान बड़ाई जगत में, कूकर की पहिचान।
प्यार किये मुख चाटई, बैर किये तन हान॥३॥

Maan Barayee Jagat Mein, Kookar Kee Pahichaan.
Pyaar Kiye Mukh Chaatayee, Bair Kiye Tan Haan..3..

In this world a dog can be indentified by its nature. If you honour it and extend your affections to it, it will start licking your face and if you try to chase it away, it will rush forward to bite you. The same is the condition of the haughty people. If one pays respects to them, they will become impudent and if they are not given restpects they will become enemies, i.e. under both the circumstances their behaviour is not suitable.

मान बड़ाई ऊरमी, ये जग का व्यवहार।
दीन गरीबी बन्दगी, सतगुरु का उपकार॥ ४॥

Maan Baraayee Ooramee, Ye Jag Kaa Vyavahaar.
Deen Garebee Bandagee, Satguru Ka Upakaar..4..

It is evident from the day-to-day affairs of the world that pride and plaudits are extremely distressful. Being in the shelter of the Sadguru, as a result of his beneficence, the traditions of humility, servitude, devotion etc, all become very pleasurable to devotees.

मान बड़ाई देखि कर, भक्ति करै संसार।
जब देखै कछु हीनता, अवगुन धरै गंवार॥ ५॥

Maan Baraayee Dekhi Kar, Bhakti Karai Sansaar.
Jab Dekhai Kachchu Heenata, Avagun Dharai Ganvaar..5..

Seeing the devotees of saints being extended honour and respects, the people of the world stand in the queue in order to be able to get the same. But as soon as they notice some ups and downs in the path of devotion (surrender without ego, selfless service and, public slanders) they begin to find defects in it. They ignore their own drawbacks.

मान दिया मन हरषिया, अपमाने तन छीन।
कहैं कबीर तब जानिये, माया में लौ लीन॥ ६॥

Maan Diyaa Man Harashiyaa, Apamaane Tan Chcheen.
Kahain Kabir Tab Jaaniye, Maya Mein Lou Leen..6..

If someone's heart becomes happy to get respects from others and it becomes sad to get insults from others, Kabir Saheb says, be sure that his heart is lost in the Maya (delusion). In other words we should remain unaffected under both the circumstances—under the circumstances of being respected or being insulted.

मान तजा तो क्या भया, मन का मता न जाय।
संत बचन मानै नहीं, ताको हरि न सुहाय॥ ७॥

Maan Tajaa To Kya Bhayaa, Man Kaa Mataa Na Jaaye.
Sant Bachan Maanai Naheen, Taako Hari Na Suhaaye..7..

The restless mind behaves in its own way; it, led by wordly desires, keeps gadding about. What is the advantage of getting rid of ego under such circumstances? In fact getting rid of ego should make one's mind stable and peaceful. One, who does not accept the preachings of the saints-Gurus, cannot enjoy the philosophy of true knowledge of the all-pervading God.

कंचन तजना सहज है, सहज तिरिया का नेह।
मान बड़ाई ईरषा, दुरलभ तजनी येह॥ ८॥

Kanchan Tajanaa Sahaj Hai, Sahaj Tiriyaa Ka Neh.
Man Baraayee Eerashaa, Durlabh Tajanee Yeh..8..

Seeking riddance from wealth and riches is easy; it is also easy to detach oneself from the love and affections of a woman, but getting rid of pride, plaudits and jealousy is exremely difficult (it is not possible to get rid of these things without going in the shelter of the Sadguru or without being in the sacred company of the pious people).

माया तजी तो क्या भया, मान तजा नहिं जाय।
मान बड़े मुनिवर गले, मान सबन को खाय॥ ९॥

Maan Tajee To Kyaa Bhayaa, Maan Tajaa Nahin Jaaye.
Maan Bare Munivar Gale, Maan Saban Ko Khaaye..9..

What is so great if one got rid of the material Maya (delusion) of wealth and riches, wife, son etc? The Maya which is present in its subtle form in us could not be gotten rid of. This ego is such which deviated the greatests of the Rishis and Munis from their path. This wicked ego is such that it devours everyone.

काला मुख कर मान का, आदर लावो आग।
मान बड़ाई छांड़ि के, रहौ नाम लौ लाग॥ १०॥

Kaalaa Mukh Kar Maan Kaa, Aadar Laavo Aag.
Maan Baraayee Chchanri Ke, Rahou Naam Lou Laag..10..

O the seekers of spiritual life! Blacken the face of ego, and set the desire on fire which demands honour. Thus, getting rid of the desire for respects and plaudits, engross yourself in the

preachings of the Sadguru and make yourself stable in the life of – devotion.

कबीर अपने जीवते, ये दो बांता धोय।
मान बड़ाई कारनै, अछता मूल न खोय॥ ११॥

Kabir Apane Jeevate, Ye Do Baanta Dhoye.
Maan Baraayee Kaaranai, Achchataa Mool Na Khoye..11..

Kabir Saheb says—'Wash away these two blemishes (pride and desire for plaudits) from your mind during your life time. Do not destroy the unending pleasure of salvation, which is the fundamental requirement of one's life, for such petty things.'

बड़ी बड़ाई ऊंट की, लादे जहं लग सांस।
मुहकम सलिता लादि के, ऊपर चढ़ै परास॥ १२॥

Baree Baraayee Oont Kee, Laade Jahan Lag Saans.
Muhakam Salita Laadi Ke, Oopar Charhai Paraas..12..

A camel receives a lot of praise and it walks with its head high. And this is the reason why it continues to carry loads throughout its life. The owner of the camel saddles it and rides it (a camel is symbolic of 'ego', and becuase of this ego, it has to carry loads).

बड़ा बड़ाई ना करै, बड़ा न बोलै बोल।
हीरा मुख से ना कहै, लाख हमारा मोल॥ १३॥

Baraa Baraayee Naa Karai, Baraa Na Bolai Boal.
Heeraa Mukh Se Naa Kahai, Laakh Hamaaraa Moal..13..

Those who are great and gentle never talk in their own praise and never talk big. This can be likened to diamond which never says that it costs millions (the value of great people and precious things can be assessed only by those who are knowledgeable—one who is capable of assessing the merits and demerits of a thing—themselves).

बड़ी बिपति बड़ाई है, नन्हा करम से दूर।
तारे सब न्यारे रहें, गहै चंद और सूर॥ १४॥

Baree Bipati Barayee Hai, Nanhaa Karam Se Door.
Taare Sab Nyaare Rahein, Gahai Chand Aur Soor..14..

(Just think and see) If there is glamour in pride and plaudits, it also entails a lot of distress, whereas, deeds, performed with humility, keep the distresses away. For example—the moon and

sun (the big ones) suffer eclipses, whereas the stars in the sky remain unharmed. And so, one should keep himself away from pride and plaudits and lead a humble life.

बड़ा हुआ तो क्या हुआ, जैसे पेड़ खजूर।
पंथी को छाया नहीं, फल लागे अति दूर॥ १५॥

Baraa Huaa To Kyaa Huaa, Jaise Per Khajoor.
Panthee Ko Chchaayaa Naheen, Phal Laage Ati Door..15..

Is being big of any advantage? We may take, for example, tall palm trees. This tree neither provides shadow to the passers-by nor is it easy to reach its fruit because its fruit is beyond one's reach. So, having inflated ego does not benefit others in any manner.

बड़ा हुआ तो क्या हुआ, जोरे बड़ मति नांहि।
जैसे फूल उजाड़ का, मिथ्या हो झड़ जांहि॥ १६॥

Baraa Huaa To Kyaa Huaa, Jore Bar Mati Naanhi.
Jaise Phool Ujaar Kaa, Mithyaa Ho Jhar Jaanhi..16

What if someone gains a high status due to his wealth and riches, lineage, learning, and power. He cannot be considered great because he could not become a person of conscience. This can be likened to a flower which blossoms in a forest and withers away in due course of time without having served any fruitful purpose. In the same manner, having an inflated ego and gaining status, and then dying at the end is no sign of greatnesss.

ऊंचे कुल में जनमिया, देह धरी अस्थूल।
पार ब्रह्म को ना चढ़ै, वास विहूना फूल॥ १७॥

Oonche Kul Mein Janamiya, Deh Dharee Asthool.
Paar Brahma Ko Naa Charhai, Vaas Vihoonaa Phool..17..

One took birth in a high class family and was blessed with a beautiful and powerful physique. But being proud of it is useless and meaningless. Like, an odourless flower of silk cotton tree is never offered to God, in the same manner, the life of a person devoid of conscience, proper thinking, humility and good behaviour etc is meaningless.

ऊंचे कुल के कारने, भूलि रहा संसार।
तब कुल की क्या लाज है, जब तन होगा छार॥ १८॥

Oonche Kul Ke Kaarane, Bhooli Rahaa Sansaar.
Tab Kul Kee Kyaa Laaj Hai, Jab Tan Hogaa Chchaar..18..

Struck by the pride of being of high lineage, people do not care for the world. They have not the slightest idea of what kind of time is ahead. But they should think as to of what use it would be belonging to high lineage when the body will be burned to ashes. And so, one should get rid of the pride of being of high lineage and devote his time to devotion, and should remain in the sacred company of pious people.

हाथी चढ़ि के जो फिरै, ऊपर चंवर ढुराय।
लोग कहैं सुख भोगवै, सीधे दोजख जाय॥ १९॥

Haathee Charhi Ke Jo Phirai, Oopar Chanwar Dhuraaye.
Loag Kahain Sukh Bhogvai, Seedhe Doajakh Jaaye..19.

Those, who, led by the ignorance of ego, indulge in the activities of pomp and show, and for their pride and earning plaudits, keep wandering about riding an elephant, are considered comfort-loving by people. But the fact is that they will go to hell as a consequence of their inflated ego.

ऊंचा देखि न राचिये, ऊंचा पेड़ खजूर।
पंखि न बैठे छांयड़े, फल लागा पै दूर॥ २०॥

Oonchaa Dekhi Na Raachiye, Oonchaa Per Khajoor.
Pankhi Na Baithe Chchaanyare, Phal Laagaa Pai Door..20..

Do not allow yourself to get inclined toward someone to see his wealth and riches. For example—a palm tree is also quite tall, but what is the use of it. A bird does not get a suitable place to sit in its shadow and, its fruit, too, is beyond reach.

ऊंचा पानी ना टिकै, नीचै ही ठहराय।
नीचा होय सो भरि पिये, ऊंच पियासा जाय॥ २१॥

Oonchaa Paanee Naa Tikai, Neechai Hee Thaharaaye.
Neechaa Hoye So Bhari Piye, Oonch Piyaasa Jaaye..21..

Water does not stay on a high piece of land, it comes down and finally stops on a lower piece of land in a pit. One who allows himself to stop, shall, cupping his palms, be able to drink water from it and quench his thirst. But one, who refuese to stoop and remains standing erect, shall remain thirsty. And so, it is advised to get rid of ego and become humble.

प्रभुता को सब कोइ भजै, प्रभु को भजै न कोय।
कहैं कबीर प्रभु को भजै, प्रभुता चेरी होय॥ २२॥

Prabhutaa Ko Sab Koyee Bhajai, Prabhu Ko Bhajai Na Koye.
Kahain Kabir Prabhu Ko Bhajai, Prabhutaa Cheree Hoye..22..

Everyone worships happiness and luxury for the satisfaction of ego. But no one worships the Master of all and the all-pervading God. Kabir Saheb says—'if someone worships the supreme consciousness and the imperishable God, he will have all the happiness of the world at his feet, i.e. he will get rid of its bindings, and become its master.'

लघुता में प्रभुता बसै, प्रभुता से प्रभु दूर।
कीड़ी सो मिसरी चुगै, हाथी के सिर धूर॥ २३॥

Laghutaa Mein Prabhutaa Basai, Prabhutaa Se Prabhu Door
Keeree So Misaree Chugai, Haathee Ke Sir Dhoor..23..

Humility has all the virtues of supremacy—kindness, forgiveness, good behaviour, contentment and conscience etc, whereas even God keeps himself away from a person who suffers from the problem of ego (ego obstructs the path of meditation and worship and does not allow a person to attain true knowledge). For example—a small insect like an ant eats sugar candies but a huge animal like an elephant throws dust on its head (the humility of an ant possesses supremacy which can be likened to sugar candies whereas the supremacy of the ego of an elephant can be likened to the vices of dust particles).

बड़ा बड़ाई ना करै, छोटा बहु इतराय।
ज्यौं प्यादा फरजी भया, टेढ़ा टेढ़ा जाय॥ २४॥

Baraa Baraayee Naa Karai, Chchotaa Bahu Itaraaye.
Jyon Pyaadaa Farajee Bhayaa, Terhaa Terhaa Jaaye..24..

Those, who are wise, do not praise themselves. But those, who are foolish, keep strutting around displaying their self-conceit. For example—if an ordinary constable becomes a minster, he, due to his haughtiness, shall start walking in a zig-zag manner.

जौन मिला सो गुरु मिला, चेला मिला न कोय।
चेला को चेला मिलै, तब कछु होय तो होय॥ २५॥

Joun Milaa So Guru Milaa, Chelaa Milaa Na Koye.
Chelaa Ko Chelaa Milai, Tab Kachchu Hoye To Hoye..25..

There are many egotists in this world. They always meet others in the form of mentors only; no one meets in the form of a protege. One may attain true knowledge only when he happens to be a protege of the Sadguru and gets the same kind of protege, i.e., an appreciation of the merits of others should get a person of his like.

बग ध्यानी ज्ञानी घने, अरथी मिले अनेक।
मान रहित कबीर कहैं, सो लाखन में एक॥ २६॥

Bag Dhyaanee Gyanee Ghane, Arthee Mile Anek.
Maan Rahit Kabir Kahain, So Laakhan Mein Eak..26..

It is easy to find cunning people like a heron, who pretends to be lost in meditation; it is easy to find persons who are very talkative, who are haughty and believe in amassing wealth and riches. Kabir Saheb says—'There is hardly one among millions who is simple and egoless.'

लेने को हरिनाम है, देने को अंनदान।
तरने को है दीनता, बूड़न को अभिमान॥ २७॥

Lene Ko Harinaam Hai, Dene Ko Annadaan.
Tarane Ko Hai Deenataa, Booran Ko Abhimaan..27..

If one wants to take something in this world, the virtuous name of the Sadguru is there, and if one wants to give, the best charity would be of grains. The virtues of humility are there to help cross the ocean-like world, and ego is there to drown someone and end his career. And so, in order to do good to one's own life, one must get rid of ego. ..879..

Satyanam *Satyanam* *Satyanam*

29

DESTRUCTION OF ILLUSION

Ignorance is the cause behind illusion. Anything that happens, in an environment of illusion, gives rise to sinful acts. The bindings of illusion are very complicated, and it is not easy to free oneself from its ties. A person caught in the entanglement of illusion is like that prisoner who has been staying in a prison since a very long time and has formed a habit of living in prison. And so, if own tries to free him from the prison, he won't be happy, because he thinks that a prison is his home and he gets attached to that very kind of environment. In the same manner, a person wandering about in the illusory world, wastes the precious time of his life living on the basis of his imagination. Like, a rope lying in the dark, causes illusion of a snake, in the same manner, a person, under the effect of illusion, takes truth to be falsehood and falsehood to be truth. He is neither able to relaize the truth nor is he able to understand anything about it. Illusion is a great disease which keeps the heart and mind disturbed and restless. There is no certainty of mind because of this, and one loses one's capability of deciding between the right and the wrong. A person udner the illusion of Maya of this world is lost in misapprehensions all the time. In order to divert one's mind, one, as momentary consolation, gets himself surrounded by imaginary traditional customs and beliefs. As a result of which he falls in the pit of ostentation and sanctimony. Without knowing the real meaning and without going in the depth, one tries to initiate others, which instead of doing any good to such a person, causes damage to him.

As a result of extreme devotion and out of fanaticism one

worships inert idols, but never extends a helping hand to living beings with a feeling of amiability, affection and responsiveness. He makes charities, throws feasts to mendicnats, but never does anything for those who are really helpless and who are orphans. It is purely under misapprehension that, in order to fulfil his various desires and in order to be able to go to heaven after death, he makes pilgrimages to many holy places and takes holy bath there, but never purifies his 'self' by taking bath in the holy waters of true knowledge. He apparently appears to be leading an austere life and observing fasts, but never does he try to control his body, mind and the demands of his organs of senses. In a state of illusion, caused by his blind faith, he is seen wandering about aimlessly in all directions, but is never seen advancing towards development of his own 'self'. He visits man-made temples, mosques, churches and Gurudwaras etc, he reads sacred scriptures like the Vedas, Puranas, Quran and the Bible etc, but he never takes a look into the temple of his own heart. He never engages himself in self-introspection, and this is the reason why, despite having acquired entire knowledge of the world, he is deprived of self-realization. Under the fear of many kinds of misapprehensions, he is inclined to necromantic and necrolatry worships, or worships of imaginary planets, gods and demons, but he doesn't offer his devotional service to his respectable and honourable parents and Gurus (mentors). He is acquanited with the tastes and qualities of the inert objects, but is not aware of the conscious and eternal true 'self'—the Supreme Spirit—within himself. As a matter of fact, knowing this all-pervading, immortal, unbegotten, immutable, and everlasting soul is true knowledge. Based on this theory is the Sanatana Dharma. The widespread misapprehensions among the common people in the society don't allow their minds to change easily; these misapprehensions keep them wandering about througout their lives.

A person beguiled by the illusions of the world, loses his faith and deviates from the path of salvation. This is the reason why he is deprived of the happiness of this world and of the other world as well. Following the wrong path he falls prey to worldly

pleasures. And so, this illusion is a great enemy of the propitiousness of an 'individual soul' i.e. Jeevatma (according to the Geeta); it should be destroyed with the sword of knowledge. Illusion is like a great problem in one's life, and its solution lies in acquiring true knowledge only. And in order to free oneself from the entanglements of illusion, one has to go in the shelter of a Sadguru and acquire true knowledge by rendering service with devotion. By teaching the method of attaining self-realization, a Sadguru makes his disciple realize within himself what true knowledge is. In this context Kabir Saheb has given description of many kinds of illusions and misapprehensions and has preached to seek riddance from them. Reading or hearing these Saakhis doesn't mean that one should become upset, rather one should contempleate reasonably, and freeing one's life from misapprehensions and illusions, one should irrigate one's life with the nectarous company of sacred beings having true knowledge filled with devotion.

SAAKHI

पाहन केरी पूतरी, करि पूजै करतार।
याहि भरोसै मति रहो, बूड़ों काली धार॥१॥

Paahan Keree Pootaree, Kari Poojai Kartaar.
Yaahi Bharosai Mati Raho, Booron Kaalee Dhaar..1..

The worldly people, getting an idol made of stone and considering it their household deity (doer), worship it. (But be on your alrert and think consciously) Do not depend solely on it, or else you will drwon yourself in the stream of ignorance.

पाहन को क्या पूजिये, जो नहिं देय जवाब।
अंधा नर आशा मुखी, यौं ही खोवै आब॥२॥

Paahan Ko Kyaa Poojiye, Jo Nahin Deya Jawaab.
Andhaa Nar Aashaa Mukhee, Youn Hee Khovai Aab..2..

What is the use of worshipping an idol of stone which does not even answer your questions. Do not worship such inert stones. The ignorant people lose their respect and importance unnecessarily before such false hopes, i.e. one should not allow oneself to be led by superstitions.

पाहन पूजै हरि मिलै, तो मैं पूजूं पहार।
ताते तो चक्की भली, पीसि खाये संसार॥ ३ ॥

Pahan Poojai Hari Milai, To Main Poojoon Pahaar.
Taate To Chakee Bhalee, Peesi Khaaye Sansaar..3..

If it had been possible to come in contact with God by worshipping idols made of stone, I would start worshipping a huge mountain of stone, which probably would yield better results. But all these things are meaningless. Even a quern is better than these stone-made idols which grinds wheat for the people of the world and provides flour to them.

पाहन पानि न पूजिये, सेवा जासी बाद।
सेवा कीजै साधु की, राम नाम कर याद॥ ४ ॥

Pahan Pani Na Poojiye, Sewaa Jaasee Baad.
Sewaa Keejai Saadhu Kee, Ram Naam Kar Yaad..4..

Do not worship stone and water with a view to causing welfare to yourself. Such worship will prove unfruitful. Join the sacred compnay of saints and sages and render your services to them; this will be fruitful. Remember the name of the all-pervading God, the Supreme-Self in the light of the virtuous preachings of the saints.

पाहन ही का देहरा, पाहन ही का देव।
पूजनहारा आंधरा, क्यौं करि मानै सेव॥ ५ ॥

Paahan Hee Kaa Deharaa, Paahan Hee Kaa Dev.
Poojanhaaraa Aandharaa, Kyon Kari Maanai Sev..5..

The temple is made of stone and the idol of god consecrated in it is also made of stone. One who is offering his worships in this temple, too, has no conscience. Under these circumstances how will the inert god (stone) accept his worships? Such kind of foolish worship is meaningless.

पाहन पानी पूजि के, पचि मूआ संसार।
भेद अलहदा रहि गयो, भेदवंत सो पार॥ ६ ॥

Paahan Panee Pooji Ke, Pachi Mooaa Sansaar.
Bhed Alahadaa Rahi Gayo, Bhedavant So Paar..6..

The people of the world wasted away their lives in the process of worshipping stones and water, but could never realize 'truth'. The secret of true knowledge of the ulitmate truth is different

from other things of the world. The devotee of the Sadguru, who knew this secret, crossed the ocean-like world.

पाहन ले देवल चुना, मोटी मूरत मांहि।
पिंड फूटि परबस रहै, सो ले तारै काहि॥ ७॥

Paahan Le Dewal Chunaa, Motee Moorat Maanhi.
Pind Phooti Parbas Rahai, So Le Tarai Kaahi..7..

Stones were collected and a temple was made, and a huge stone-made idol of god was consecrated in it. One day, after some time, the stone-made idol broke into pieces and got scattered all around. How would such idol cause welfare to others? One, who himself is inert, weak and dependent on others, cannot do welfare to others.

कबीर पाहन पूजि के, होन चहै भौ पार।
भींजि पानि भेदै नदी, बूड़ै जिन सिर भार॥ ८॥

Kabir Paahan Pooji Ke, Hoan Chahai Bhou Paar.
Bheenji Paani Bhedai Nadee, Boorai Jin Sir Bhaar.8..

Kabir Saheb says—'Those, who wish to cross this ocean-like world by offering their worships to stones, soak themselves in the water of the river of ignorance and drown themselves with a great burden of infinite desires on their heads.'

कबीर दुनिया देहरै, सीस नवावन जाय।
हिरदै मांही हरि बसै, तूं ताही लौ लाय॥ ९॥

Kabir Duniyaa Deharai, Sees Navaavan Jaaye.
Hiradai Maanhee Hari Basai, Toon Taahee Lou Laaye..9..

Kabir Saheb says—'People go to temples to bow their heads (where there are consecratd stone-made idols of gods). Do not pay attention to it. This heart is the temple of the imperishable God; offer your worships to Him, meditate on Him and sing in His praise.'

कबीर जेता आतमा, तेता सालिगराम।
बोलनहारा पूजिये, नहिं पाहन सो काम॥ १०॥

Kabir Jetaa Aatamaa, Tetaa Saaligaraam.
Bolanhaaraa Poojiye, Nahin Paahan So Kaam..10..

Kabir Saheb says—'All the living beings in this world are the forms of Shaligaram (a kind of Lord Vishnu's idol of black stone) God. Worship this conscious being which speaks and

moves around, and render your services to it, as far as possible. Worshipping stones will do you no good.

कबीर सालिगराम का, मोहि भरोसा नांहि।
काल कहर की चोट में, बिनसि जाय छिन मांहि॥ ११॥

Kabir Saaligraam Kaa, Mohi Bharosaa Naanhi.
Kaal Kahar Kee Choat Mein, Binasi Jaaye Chchin Maanhi..11..

Kabir Saheb says—'I have no faith in offering worships to stone-made Shaligram God. I do not expect any kind of welfare to my life from it, because one blow of the cruel time will destroy it within moments. How will it take care of my welfare under these circumstances?'

पूजै सालिगराम को, मन की भ्रान्ति न जाय।
सीतलता सपनै नहीं, दिन दिन अधिकी लाय॥ १२॥

Poojai Saaligaraam Ko, Man Kee Bhraanti Na Jaaye.
Seetalataa Sapanai Naheen, Din Din Adhikee Laaye..12..

People worship the stone-made Shaligaram God, but this does not clear the doubts of the mind, i.e. the restless mind which keeps wandering about does not get peace. This kind of worship does not make the mind cool even in the dream; rather the burning sensation caused by once ignorance goes on increasing day by day.

सेवै सालिगराम को, माया सेती हेत।
पहिरै काली कामली, नाम धरावे सेत॥ १३॥

Sevai Saaligaraam Ko, Maya Setee Het.
Pahirai Kaalee Kaamalee, Naam Dharaavai Set..13..

On the one hand people worship the Shaligaram God and on the other they are attached to the Maya (delusion), i.e. luxuries, wealth and riches. Thus, such people have wrapped themselves with the black blanket of ignorance, but they call themselves devotees, saints and knowledgeable persons.

काजर केरी कोठरी, भसिके किये कपाट।
पाहन भूलि पिरथवी, पंडित पाड़ी वाट॥ १४॥

Kaajar Keree Kotharee, Bhasike Kiye Kapaat.
Paahan Bhooli Pirathavee, Pandit Paaree Vaat..14..

People have black ink-like doors of imaginations in the collyrium-like chamber of ignorance. People in this world have

forgotten the ultimate truth in trying to worship stones and, are wandering about on the path of falsehood; and this path has been created by Pundits; i.e. it is these Pundits who have taught us this tradition of worshipping stones.

मूरति धरि धन्धा रचा, पाहन का जगदीस।
मोल लिया बोलै नहीं, खोटा बिसवा बीस॥ १५॥

Moorati Dhari Dhandhaa Rachaa, Paahan Kaa Jagadees.
Moal Liyaa Bolai Naheen, Khotaa Bisawaa Bees..15..

People got the idols of God of the world made and made it a profession to worship it, i.e. they began behaving with it in the manner that suited their temperament. But that God, which was purchased, does not speak; and so, it is undoubtedly unreal.

मन मक्का दिल द्वारिका, काया काशी जान।
दस द्वारे का देहरा, तामें जोति पिछान॥ १६॥

Man Makkaa Dil Dwarikaa, Kaayaa Kashi Jaan.
Das Dwaare Kaa Deharaa, Taamein Joti Pichchaan..16..

This pious mind is Mecca and Madina and the pious heart is Dwarika. In the same manner, consider this sacred and healthy body Kashi. This ten-door body of the human being is that temple in which you should attain self-realization of that supreme consciousness and the imperishable soul which bears the flames of true knowledge.

कांकर पाथर जोरि के, मसजिद लई चुनाय।
ता चढ़ि मुल्ला बांग दे, बहिरा हुआ खुदाय॥ १७॥

Kaankar Paathar Jori Ke, Masajid Layee Chunaaye.
Taa Charhi Mullaa Baang De, Bahiraa Hua Khudaaye..17..

Using shingles and stones, people erected a mosque. Then climbing on it the Maulvis crow (they call God at a very high pitch). Has the God become deaf that he would be able to hear the call of the people only when they call at such a high pitch of voice? What is stressd upon is that God is neither deaf nor is he far away from us.

मुल्ला चढ़ि किलकारिया, अलहन बहिरा होय।
जेहि कारन तू बांग दे, दिल ही अंदर सोय॥ १८॥

Mullaa Charhi Kilkaariyaa, Alahan Bahiraa Hoye.
Jehi Kaaran Too Baang De, Dil Hee Andar Soye..18..

A Maulvi crows (calls God at a very high pitch) from the mosque, but God is not deaf. O Maulvi! One for whom you crow is in you heart, i.e. God is not a separate entity and is not away from you. That supreme consciousness and the embodiment of truth, which is your soul, is present in you, and the prayer offered to him should be with a peaceful mind.

तुरक मसीत देहर हिन्दू, आप आपको धाय।
अलख पुरुष घट भीतरै, ताका पार न पाय॥ १९॥

Turak Maseet Dehar Hindu, Aap Aapko Dhaaye.
Alakh Purus Ghat Bheetarai, Taakaa Paar Na Paaye..19..

Muslims and Hindus are running toward their mosques and temples respectively in search of their gods. But the incorporeal and the defectless one who cannot be seen with the external eyes, the embodiment of truth—God—resides in the body itself. It is not possible to know about him fully (the mystery of God cannot be solved without the true knowledge imparted by the Sadguru).

पूजा सेवा नेम व्रत, गुड़ियन का सा खेल।
जब लग पिव परसै नहीं, तब लग संसै मेल॥ २०॥

Pooja Sewaa Nem Vrata, Guriyan Kaa Saa Khel.
Jab Lag Piv Parasai Naheen, Tab Lag Sansai Mel..20..

Worship, offering one's services, living abstemiously and observance of fasts are all a girl's play of dolls (mere trifles). So long as she does not meet her beloved, who is an embodiment of truth, she feels that her play is based on reality; but her doubts are not cleared. (In the same manner the illusions of the world seem real so long as one does not attain self-realization).

जप तप दीखै थोथरा, तीरथ व्रत विश्वास।
सूआ सेमल सेइया, यौं जग चला निरास॥ २१॥

Jap Tap Deekhai Thotharaa, Teerath Vrat Vishwaas.
Sooaa Semal Seiyaa, Youn Jag Chalaa Niraas..21..

Counting beads and leading an ascetic life seem to be meaningless and, going on pilgrimages and observance of fasts are matters of belief only (all these things without the preachings of true knowledge by the Sadguru are meaningless). Like, a parrot, after eating the fruit of a silk-cotton tree, feels disappointed, in the same manner, the people of this world return, being disappointed by these things.

तीरथ व्रत करि जग मुआ, जूड़े पानी न्हाय।
राम नाम जाने बिना, काल जुगन जुग खाय॥ २२॥

Teerath Vrat Kari Jag Muaa, Joore Paanee Nhaaye.
Raam Naam Jaane Binaa, Kaal Jugan Jug Khaaye..22..

People go on pilgrimages, they observe fasts and bathe in cold water and ulitmately die without having achieved anything. The cruel time, in the absence of true knowledge of the name of the imperishable Supreme Consciousness and Supreme-Self in the temples of the hearts of people, has been devouring them since ages, i.e. these people are in the clutches of the life-and-death cycle.

न्हाये धोये क्या भया, जो मन मैला न जाय।
मीन सदा जल में रहै, धोये बास न जाय॥ २३॥

Nhaaye Dhoye Kyaa Bhayaa, Jo Man Mailaa Na Jaaye.
Meen Sadaa Jaal Mein Rahai, Dhoye Baas Na Jaaye..23..

What is the use of taking bath in Ganga and Jamuna rivers on pilgrimages if the filth of the mind does not go away? In fact this does not help remove the sins caused by worldly desires. A fish always remains in the water, but despite being cleaned with water, its bad smell does not go away. (In the same manner, simply taking bath does not help remove the defects of human beings).

तीरथ कांठै घर करै, पीवै निरमल नीर।
मुक्ति नहीं हरिनाम बिन, यौं कथि कहैं कबीर॥ २४॥

Teerath Kaanthai Ghar Karai, Peevai Nirmal Neer.
Mukti Naheen Harinaam Bin, Youn Kathi Kahain Kabir..24..

Due to misconception one may build a house and start living in a place of pilgrimage and he may continue to drink the pure water of the place, but these things won't help attain salvation without the true knowledge of the name of the all-pervading God, i.e. Kabir Saheb says that it is not possible to free oneself from the bindings of attachment to the world.

निरमल गुरु के नाम सों, निरमल साधू भाय।
कोइला होय न ऊजला, सौ मन साबुन लाय॥ २५॥

Nirmal Guru Ke Naam Soan, Nirmal Saadhoo Bhaaye.
Koyila Hoye Na Oojalla, Sou Man Saabun Laaye..25..

It is only the pure ones who become saints with the pure and true knowledge of the Sadguru, and not those who are undeserving and haughty. This can be likened to the black coal which despite being washed with hundreds of seers of soap does not become white (in the same manner, those, who are unconsecrated, obstinate and haughty, cannot be improved).

मन ही में फूला फिरै, करता हूं मैं धर्म।
कोटि करम सिर पर चढ़ै, चेति न देखै मर्म॥ २६॥

Man Hee Mein Phoolaa Phirai, Karataa Hoon Main Dharma.
Koti Karam Sir Par Charhai, Cheti Na Dekhai Marm..26..

One, who claims that he does everything honestly, keeping in view the religion, is a great egotist. This ignorant person fails to see that he is laden with millions of sinful deeds and does not understand the mystery of his deeds. One should simply and consciously perform virtuous deeds.

मरती बिरियां दान दे, जीवन बड़ा कठोर।
कहैं कबीर क्यों पाइये, खांड़ा का वै चोर॥ २७॥

Maratee Biriyaan Daan De, Jeevan Baraa Kathoar.
Kahain Kabir Kyon Paaiye, Khaandaa Kaa Vai Choar..27..

Those, who continued to tell lies, cheat others, inovlve themselves in thievery and violence throughout their lives, and at the time of their death, in order to be able to go to heaven, made charities, Kabir Saheb says—'how will such persons get liberation by simply making a charity of a needle in order to cover up the consequences of stealing a sword.' They are mistaken. They cannot escape the consequences of their sinful deeds.

सब बन तो तुलसी भई, परबत सालिगराम।
सब नदियें गंगा भईं, जाना आतम राम॥ २८॥

Sab Ban To Tulasee Bhaye, Parbat Saaligaraam.
Sab Nadiyen Gangaa Bhaiyeen, Jaanaa Aatam Ram..28..

Once I came to know the supreme consciousness, the embodiment of truth and the supreme self, all the greeneries became the holy basil plants, all the mountains became Shaligaram and all the rivers became the Ganges for me, i.e. self-realization provided me pure sight which helped me see everything in its purest and most beautiful form.

पांच तत्व का पूतरा, रज बीरज की बूंद।
एकै घाटी नीसरा, ब्राह्मन क्षत्री सूद॥ २९ ॥

Paanch Tatva Kaa Pootaraa, Raj Beeraj Kee Boond.
Ekai Ghaattee Neesaraa, Braahman Kshatree Sood..29..

(High and low castes, and touchability and untouchability are all mental creations). From one drop of parents' love is created the human body of five elements (earth, water, fire, air and ether) in the womb of the mother. The Brahmins, Kshatriyas, Vaishyas and Shudras have all come from one source only. There can be no discrimination among them; they are all brothers.

अकिल बिहूना आदमी, जानै नहीं गंवार।
जैसे कपि परबस पर्यो, नाचै घर-घर द्वार॥ ३० ॥

Akil Bihoonaa Aadamee, Jaanai Naheen Ganvaar.
Jaise Kapi Parbas Paryo, Naachai Ghar-Ghar Dwaar..30..

This foolish human being does not know or understand anything. Like a monkey in the control of a juggler dances from door to door, in the same manner a human being also, led by his ego, keeps wandering about, bound by his caste, lineage and religion, i.e. everyone gives importance to one's own self.

अकिल बिहूना सिंह ज्यौं, गया ससा के संग।
अपनी प्रतिमा देखि के, कीयो तन को भंग॥ ३१ ॥

Akil Bihoona Sinha Jyon, Gayaa Sasaa Ke Sang.
Apanee Pratimaa Dekhi Ke, Keeyo Tan Ko Bhang..31..

Like a foolish lion went out with a rabbit and, seeing his own image in the water of the well, got confused and, led by his self-conceit, jumped into the well and finished himself; in the same manner, a person who is an egotist, brings himself to an end caught in the clutches of his ego.

अकिल बिहूना आंधरा, गज फन्दे पड़ो आय।
ऐसे सब जग बंधिया, काहि कहूं समुझाय॥ ३२ ॥

Akil Bihoonaa Aandharaa, Gaj Phande Paro Aaye.
Aise Sab Jag Bandhiyaa, Kaahi Kahoon Samujhaaye..32..

Despite having eyes, people, in the absence of true knowledge, are considered blind. Like a foolish and intoxicated elephant, despite being very strong and powerful physically, gets caught, in the same manner, all the beings in this world are bound

by their ego. Whom to tell when the condition is the same everywhere in the absence of conscience.

पंख होत परबस पर्यो, सूआ के बुधि नांहि।
अकिल बिहूना आदमी, यों बन्धा जग माहिं॥ ३३॥

Pankh Hoat Parabas Paryo, Sooaa Ke Budhi Naanhi.
Akil Bihoonaa Aadamee, Yoan Bandhaa Jag Mahin..33..

The foolish parrot, despite having wings, conditioned itself to the binding of subservience. In the same manner, a foolsih person also, due to his ignorance, conditions himself to the bindings of this world, i.e. he, despite knowing everything, does not liberate himself from the bindings of the world.

बिना वसीले चाकरी, बिना बुद्धि की देह।
बिना ज्ञान का जोगना, फिरै लगाये खेह॥ ३४॥

Binna Vaseele Chaakaree, Binaa Buddhi Kee Deh.
Binaa Gyaan Ka Joganna, Phirai Lagaaye Kheh..34..

One cannot get a job without someone's help and this human body is useless without wisdom; it has no value. In the same manner, an ascetic, practising asceticism without having attained true knowledge does not gain anything. This can be likened to wandering about with ashes smeared around one's body which does not make the practice of asceticism meaningful.

दुविधा जाके मन बसै, दयावन्त जिय नांहि।
कबीर त्यागो ताहि को, भूलि देह जनि बांहि॥ ३५॥

Duvidhhaa Jaake Man Basai, Dayawant Jiya Naanhi.
Kabir Tyaago Taahi Ko, Bhooli Deh Jani Baanhi..35..

One who has doubts in his mind and has no kindliness in his heart towards the living beings, i.e. one who is cruel and heartless, Kabir Saheb says that one should get rid of such a low kind of person immediately. One should have no connection with him even by mistake.

रामनाम कड़आ लगै, मीठा लागै दाम।
दुविधा में दोऊ गये, माया मिली न राम॥ ३६॥

Ramnaam Kaduaa Lagai, Meethaa Laagai Daam.
Duvidhaa Mein Dou Gaye, Maya Milee Na Ram..36..

On the one side there is the name of Rama, i.e. there is true knowledge of the name of supreme-self and which seems bitter

owing to difficulty in leading a spiritual life, and on the other there is wealth and riches, whcih tastes sweet. But when there arose a doubt in the mind (whether one should cling to the name of Rama or get swayed by the pleasrues of the Maya-delusion), both were gone. Neither the Maya could be enjoyed nor could the real joy of true knowledge of the name of Rama be attained. And so, one should clear all the doubts of the mind and take a firm decision.

चिऊंटी चावल ले चली, बिच में मिलि गई दाल।
कहैं कबीर दो ना मिलै, इक ले दूजी डाल॥ ३७॥

Chioontee Chaawal Le Chalee, Bich Mein Mil Gayee Daal.
Kahain Kabir Do Naa Milai, Ik Le Doojee Daal..37..

An ant set out with a grain of rice. Meanwhile, she happened to get a grain of pulse also in the way (she wants to carry away this grain of pulse also); Kabir Saheb says that she cannot carry both at a time. She will have to ignore one of the two. In the same manner, while performing deeds for the welfare of others, one shall have to ignore his selfishness.

आगा पीछा दिल करै, सहजै मिलै न आय।
सो बासी जमलोक का, बांधा जमपुर जाय॥ ३८॥

Aagaa Peechchaa Dil Karai, Sahajai Milai Na Aaye.
So Baasee Jamaloak Ka, Baandhaa Jampur Jaaye..38..

While doing welfare to others or while performing virtuous deeds, the mind begins to hesitate and a doubt arises in his mind whether he should do or should not do it. He does not humbly come in the shelter of the Sadguru. And this is the reason why, he, the inhabitant of the mortal world, tied in the chains of great distresses, will proceed to lower modes of existence.

पढ़ा सुना सीखा सभी, मिटी न संसै सूल।
कहैं कबीर कासों कहूं, यह सब दुख का मूल॥ ३९॥

Parhaa Sunaa Seekhaa Sabhee, Mitee Na Sansai Sool.
Kahain Kabir Kaasoan Kahoon, Yeh Sab Dukh Kaa Mool..39..

I read many treatises and religious books in my life, but my doubts could not be cleared. The pain of my mind could not be removed. Sadguru Kabir Saheb says—'Whom to tell all these things? The roots of all kinds of distresses are in our ego.'

तेरे हिय में राम है, ताहि न देखा जाय।
ताका तो तब देखिये, दिल की दुविधा जाय॥ ४० ॥

Tere Hiya Mein Ram Hai, Taahi Na Dekhaa Jaaye.
Taakaa To Tab Dekhiye, Dil Kee Duvidhaa Jaaye..40..

It is true that the imperishable supreme-self, Rama, is in your heart, but he cannot be seen with the eyes that are capable of seeing this material world. He can be seen with the eyes of conscience only when you become introvert and the feelings of discrimination go away from your heart.

देह निरंतर देहरा, तामें परतछ देव।
राम नाम सुमिरन करो, कह पाथर की सेव॥ ४१ ॥

Deh Nirantar Deharaa, Taamein Partachch Dev.
Ram Naam Sumiran Karo, Kah Paathar Kee Sev..41..

This body is a permanent abode of the gods (temple and mosque). In it lies the god-manifest in the form of supreme consciousness, imperishable and the embodiment of truth. And so, for the welfare of your own life, meditate on the true knowledge of the name of this supreme-self; offering worships to stones is of no use.

कुबुधी को सूझै नहीं, उठि उठि देवल जाय।
दिल देहरा की खबर नहिं, पाथर ते कह पाय॥ ४२ ॥

Kubudhee Ko Soojhai Naheen, Uthi Uthi Deval Jaaye.
Dil Deharaa Kee Khabar Nahin, Paathar Te Kah Paaye..42..

An unwise person does not understand anything. He, for his each and every problem, goes either to temples or mosques. He does not know anything about the temple, which is his own heart, and in which are consecrated Rama and Rahim both, who will bring welfare to his life. After all, what will a person get by telling his problems to a piece of stone?

आतम दृष्टि जानै नहीं, न्हावै प्रातहि काल।
लोक लाज लीया रहै, लागा भरम कपाल॥ ४३ ॥

Aatam Drishti Jaanai, Naheen, Nhaavai Praatahi Kaal.
Lok Laaj Leeyaa Rahai, Laagaa Bharam Kapaal..43..

(The embodiment of truth) the pure sight of the knowledge of the supreme-self is not there and one takes bath everyday in the morning. All the time he is surrounded by social stigmas and

has the burden of many kinds of doubts on his head, i.e. keep observing all the rules and regualtions of the society under the pressure of the social stigmas of the world, but everything becomes meaningless in the absence of true knowledge of the ultimate truth.

सिदक सबूरी बाहिरा, कहा हज्ज को जाय।
जिनका दिल साबित नहीं, तिनको कहां खुदाय॥ ४४॥

Sidak Sabooree Baahiraa, Kahaa Hajja Ko Jaaye.
Jinakaa Dil Saabit Naheen, Tinako Kahaan Khudaaye..44..

One, who is beyond truth and contentment (who did not realize truth and contentment in his life), will achieve nothing by going to Mecca and Madina on pilgrimage. How will a person come in contact with God whose heart is not clean and is restless? Coming in contact with God is only an illusion unless one gets rid of his vices.

लिखा पढ़ी में सब पड़े, यह गुन तजै न कोय।
सबै पड़ै भ्रम जाल में, डारा यह जिय खोय॥ ४५॥

Likhaa Parhee Mein Sab Pare, Yah Gun Tajai Na Koye.
Sabai Parai Bhram Jaal Mein, Daaraa Yah Jiya Khoye..45..

There are many treatises, beliefs and religious books in this world. Everyone goes by what is written in these books, and no one tries to get rid of this vice. Everyone is under an illusion because no one observes the preachings of the Sadguru, and has forgotten and lost himself.

राम नाम निज मूल है, कहैं कबीर समुझाय।
दोइ दीन खोजत फिरै, परम पुरुष नहिं पाय॥ ४६॥

Ram Naam Nij Mool Hai, Kahain Kabir Samujhaaye.
Doyee Deen Khojat Phirai, Param Purush Nahin Paaye..46..

Kabir Saheb teaches—'The true knowledge of the name of the Supreme-Self, embodiment of truth, is the only basis of salvation. The Hindus and Muslims are constantly in search of God and they could never get Him because of their mutual discrimination.' He advises to observe the true knowledge of Nature of the imperishable Supreme-Self with a feeling of equality. ..925..

Satyanam *Satyanam* *Satyanam*

31

KARMA (ACTS AND DEEDS)

Any deeds performed by a living being (human being) is known as Karma. Karma has a great impact on life, and one who performs a deed has to bear its consequences according to the auspiciousness and inauspiciousness of the deeds. Taking the humanistic approach Karma can be evaluated in various forms. Every act performed out of ignorance, keeping in view one's own welfare, is termed selfish, whereas acts performed selflessly for the welfare of others are considered to help attain salvation. The acts, performing which, bring harm to oneself and to others, are terrible, violent and bear hostile attitude. But the acts, performed with a view to help others, taking it as one's duty, are considered the best. It is the acts performed by one which become either the cause of bindings in this mortal world or the cause of liberation from it. According to the theory of ultimate goal of life, every auspicious deed performed for one's own good leads to salvation and causes liberation from the mortal world. And the deeds performed for the sake of wordly pleasures, lead one to sinful acts and cause him to be trapped in the bindings of the mortal world; and this is in the roots of life-and-death cycle.

If a being enjoys freedom in performing deeds, it also has to suffer from dependence while bearing the consequences of deeds. Some of the consequences of the deeds performed by him come immediately before him, and some consequences are gradual which continue for lives together. Some deeds which are performed according to the need of time, to which one is not attached, do not have the vice of being result-oriented. And so,

one should think before he acts and perform his deeds having evaluated his decision correctly. In this context Kabir Saheb has alerted everyone about his Karma and has said that everyone has to bear the consequences of his deeds for sure, and so, one must bring improvement in his deeds.

SAAKHI

काया खेत किसान मन, पाप पुन्न दो बीव।
बोया लूनै आपना, काया कसकै जीव॥ १॥

Kaayaa Khet Kisaan Man, Paap Punna Do Beev.
Boyaa Loonai Aapanaa, Kaayaa Kasakai Jeev..1..

The body and mind are like the farm and farmer respectively. There are two seeds for sowing, viz. sinful acts and virtuous acts. One will reap only what one sows. A person faces the distresses of life according to the sinful acts performed by him.

काला मुंह करूं करम का, आदर लावूं आग।
लोभ बड़ाई छांड़ि के, रांचू गुरु के राग॥ २॥

Kaalaa Munh Karoon Karam Kaa, Aadar Laavoon Aag.
Loabh Baraayee Chchanri Ke, Raanchoo Guru Ke Raag..2..

I shall blacken the face of worldly attachments, and set on fire the respect and honour. Getting rid of unnecessary greed and honour I shall sing the preachings of true knowledge of the Sadguru. (It is this thing which will help me attain the ultimate fulfilment of life).

कबीर सजड़ै ही जड़ा, झूठा मोह अपार।
अनेक लुहारे पचि मुये, उझड़त नहीं लगार॥ ३॥

Kabir Sajarai Hee Jaraa, Jhoothaa Moah Apaar.
Anek Luhaare Pachi Muye, Ujharat Naheen Lagaar..3..

Kabir Saheb says—'This ignorant being is so fastened in the steel-like grip of false material things that many preacher-like blacksmiths got tired of preaching, but the steel-like noose (for hanging soemone) has remained intact.'

कबीर चंदन पर जला, तीतर बैठा मांहि।
हम तो दाझत पंख बिन, तुम दाजत हो काहि॥ ४॥

Kabir Chandan Par Jalaa, Teetar Baithaa Maanhi.
Ham To Daajhat Pankha Bin, Tum Daajat Ho Kaahi..4..

Kabir Saheb says—'A sandalwood tree caught fire. A patridge came and sat in it. The tree said—'I am getting burnt because I have no wings; but you have wings. You can fly. Then why do you allow yourself to get burnt?'

कबीर कमाई आपनी, कबहु न निष्फल जाय।
सात समुद्र आड़ा पड़े, मिलै अगाड़ी आय॥ ५॥

Kabir Kamaayee Aapanee, Kabahu Na Nishphal Jaaye.
Saat Samudra Aaraa Pare, Milai Agaaree Aaaye..5..

Kabir Saheb says—'The bird said in reply—what one earns from his deeds is never wasted. Even if seven oceans come in his way in reaping the fruit of his deeds, he will get it. A being, despite having knowledge suffers because he is led by the consequences of his deeds.

करैं बुराई सुख चहै, कैसे पावै कोय।
रोपै पेड़ बबूल का, आम कहां ते होय॥ ६॥

Karain Burayee Sukh Chahai, Kaise Paavai Koye.
Ropai Per Babool Kaa, Aam Kahan Te Hoye..6..

How can soemone achieve happiness in life by performing bad deeds? How can someone expect to get mangoes after sowing a Babool tree? One must know that one reaps only what one sows.

जहं यह जियरा पगु धरे, बखत बराबर साथ।
जो है लिखा नसीब में, चलै न अविचल बात॥ ७॥

Jahan Yeh Jiyaraa Pagu Dhare, Bakhat Baraabar Saath.
Jo Hai Likhaa Naseeb Mein, Chalai Na Avichal Baat..7..

The consequences of the past deeds, performed, follow wherever this 'being' goes. It is for sure that one has to reap what one has sown. It cannot be averted.

परारब्ध पहिले बना, पीछे बना सरीर।
कबीर अचम्भा है यही, मन नहिं बांधे धीर॥ ८॥

Pararabdha Pahile Banaa, Peeche Banaa Sareer.
Kabir Achambhaa Hai Yahee, Man Nahin Baandhe Dheer..8..

Something that a 'being' has to face for sure, that destiny, was fromed even before the body came into formation. Kabir Saheb says—'This is surprising that despite knowing all this, the mind has no patience,' i.e. the mind is always afraid of bearing the consequences of the past deeds.

बखत कहो या करम कहु, नसिब कहो निरधार।
सहस नाम हैं करम के, मन ही सिरजनहार॥ ९॥

Bakhat Kaho Yaa Karam Kahu, Nasib Kaho Nirdhaar.
Sahas Naam Hain Karam Ke, Man Hee Sirjanhaar..9..

You may call it time or past deeds or even destiny; you may give it any name. Our deeds have thousands of names, and it is our mind which brings our deeds into formation.

बाहिर सुख दुख देन को, हुकुम करै मन मांय।
जब उठे मन बखत को, बाहिर रूप धरि आय॥ १०॥

Baahir Sukh Dukh Den Ko, Hukum Karai Man Maanye.
Jab Uthe Man Bakhat Ko, Baahir Roop Dhari Aaye..10..

It is this mind which directs from inside the happiness and sorrow outside, and when the time comes to bear the consequences, the mind comes in the forefront in the form of destiny (mind is the doer and bearer).

कीन्हे बिना उपाय कछु, देव कबहु नहिं देत।
खेत बीज बोवै नहीं, तो क्यौं जामैं खेत॥ ११॥

Keenhe Binaa Upaaye Kachchu, Dev Kabahu Nahin Det.
Khet Beej Bovai Naheen, To Kyon Jaamain Khet..11..

Without one's endeavour even the gods do not give anything, i.e. it is one's own endeavour and industriousness that yields results. What will a field yield if no seeds have been sown in it.

दुख लेने जावै नहीं, आवै आचा बूच।
सुख का पहरा होयगा, दुख करेगा कूच॥ १२॥

Dukh Lene Jaavai Nahin, Aavai Aachaa Booch.
Sukh Ka Paharaa Hoyegaa, Dukh Karegaa Kooch..12..

(As soon as one begins to talk of distresses, people become sad) No one goes to bring distress to one's life; it comes automatically. But when the time for happiness comes, the distresses go away automatically (it is according to one's past deeds that periods of happiness and sorrow come and go in one's life, and the being is fastened to this phenomena).

रे मन भाग्यहि भूल मत, जो आया मन भाग।
सो तेरा टलता नहीं, निश्चय संसै त्याग॥ १३॥

Re Man Bhaagyahi Bhool Mat, Jo Aayaa Man Bhaag.
So Teraa Talataa Naheen, Nishchaya Sansai Tyaag..13..

O mind! Do not forget your destiny. Accept as your destiny whatever you get. Whatever you are destined to cannot be averted. Clear all your doubts from your mind in the regard.

तेरा बैरी कोइ नहीं, तेरा बैरी फैल।
अपने फैल मिटाय ले, गली-गली कर सैल॥ १४॥

Teraa Bairee Koyi Naheen, Teraa Bairee Phail.
Apane Phail Mitaaye Le, Galee Galee Kar Sail..14..

None is your enemy in this world. It is your own vices which are your enemies. Get rid of your vices and then you may keep moving about in every nook and corner, and no one will stop you (ultimately your virtues will be your friends).

चहै अकास पताल जा, फोड़ि जाहु ब्रह्मण्ड।
कहैं कबीर मिटिहै नहीं, देह धरे का दण्ड॥ १५॥

Chahai Akaas Pataal Jaa, Phori Jaahu Brahmand.
Kahain Kabir Mitihai Naheen, Deh Dhare Ko Dand..15..

Go to the heavens or lower (infernal) regions or you may go even beyond the universe, but Kabir Saheb says—you shall have to bear the consequences of having accepted the human body. Do whatever you can but the consequences of the past deeds cannot be averted.

लिखा मिटै नहीं करम का, गुरु कर भज हरिनाम।
सीधे मारग नित चलै, दया धर्म विसराम॥ १६॥

Likhaa Mitai Naheen Karam Ka, Guru Kar Bhaj Harinaam.
Seedhe Maarag Nit Chalai, Dayaa Dharm Visaraam..16..

Whatever fate that has come into formation according to one's past deeds, cannot be averted. So ignore it, go in the shelter of the Sadguru and meditate on God and sing in his praise. Be continuously on the path of the religion of benevolence, and it is this thing which will bring peace and ultimate fulfilment of your life...941..

Satyanam Satyanam Satyanam

31

WORDS

It is words which form part of didactic preachings. Words and deeds have a special relationship with each other. Words have a meaning only when they are practised in one's deeds. No matter how much we talk about the virtues of truth, love, non-violence and conscience, but these will bear no meaning unless we practise them in our lives. Anything said bearing true knowledge becomes a thing without substance, if not brought into practice. There are many in this world who would be talking big, but there are very few who practise what they say. Such persons tend to be rather didactic by way of singing in praise of God, preachings and spiritual speeches, but they and their audience never practise as preached. There is no improvement in their lives. Why? Because, so long as the words and deeds of the speaker do not harmonize with each other, the preachings will leave no lasting impact on the audience.

If our own minds are restless and we preach others to be quiet, if we ourselves speak lies and preach others to cling to truth, if we cause pain to others stealthily and preach non-violence during our speech, it sure will yield no benefits. It will be entirely meaningless. And so, we have to remove the gap between words and deeds; and then only there will be an overall improvement in the life of everyone. Even if there are no 'words', it wouldn't matter, but performance of sacred deeds in one's life is very important. In this context Kabir Saheb has instructed to practise true knowledge and devotion above articulation of words.

कथनी कथै तो क्या हुआ, करनी ना ठहराय।
कालबूत का कोट ज्यौं, देखत ही ढहि जाय॥ १॥

Kathanee Kathai To Kyaa Huaa, Karanee Naa Thaharaaye.
Kaalboot Kaa Koat Jyon, Dekhat Hee Dhahi Jaaye..1..

What is the use of talking wise unless one brings it into practice? Like, a palace made of papers falls within the twinkling of an eye, in the same manner, a person without character, also meets his downfall within no time.

कथनी काची होय गयी, करनी करी न सार।
स्त्रोता वक्ता मरि गया, मूरख अनंत अपार॥ २॥

Kathanee Kaachee Hoye Gayee, Karanee Karee Na Saar.
Srotaa Vaktaa Mari Gayaa, Moorakh Ananta Apaar..2..

If what one says is not observed in one's own life, it becomes meaningless. And thus, so many foolish speakers and hearers, led by such ostentatious behaviour, met their doom.

कथनी मीठी खांड सी, करनी विष की लोय।
कथनी से करनी करै, विष से अमृत होय॥ ३॥

Kathanee Meethe Khaand See, Karanee Vish Kee Loye.
Kathanee Se Karanee Karai, Vish Se Amrit Hoye..3..

(One should be alert with such impostors) whose speech is as sweet as sugar but what they do is as harmful as poison. If one observes what he says, his posion-like deed, too, will be converted into nectar (and such low kind of person, too, becomes praiseworthy).

कथनी बदनी छाड़ि दे, करनी सों चित लाय।
नर सो जल प्याये बिना, कबहुं प्यास न जाय॥ ४॥

Kathanee Badanee Chchaari De, Karanee Soan Chit Laaye.
Nar So Jal Pyaye Binna, Kabahun Pyaas Na Jaaye..4..

Get rid of the ego of delivering speeches only and concentrate on your deeds (duties). A thirsty person's thirst cannot be quenched unless he is given water to drink, i.e. deed is more important than mere speech.

कथनी कथि फूला फिरै, मेरे हियै उचार।
भाव भक्ति समझै नहीं, अंधा मूढ़ गंवार॥ ५॥

Kathanee Kathi Phoolaa Phirai, Mere Hiyai Uchaar.
Bhaav Bhakti Samajhai Naheen, Andhaa Moorh Ganvaar..5..

One led by his ego, feels proud of his speech and says that he allwos sweet and beautiful words to come out of his mouth. But such ignorant people do not understand the aspect of devotion (they only make others happy by their speeches).

कथनी थोथी जगत में, करनी उत्तम सार।
कहैं कबीर करनी भली, उतरै भोजल पार॥ ६॥

Kathanee Thoathee Jagat Mein, Karanee Uttam Saar.
Kahain Kabir Karanee Bhalee, Utarai Bhojal Paar..6..

Speech, in this world, is considered something very ordinary and deed something great and beneficial. Kabir Saheb says—'Deed is great and is something which helps one corss the ocean-like world.

कथनी के सूरे घने, थोथै बांधै तीर।
बिरह बान जिनके लगा, तिनके बिकल सरीर॥ ७॥

Kathanee Ke Soore Ghane, Thothai Baandhai Teer.
Birah Baan Jinake Lagaa, Tinake Bikal Sareer..7..

There are many brave persons who only talk big and keep moving about without bringing down their own speeches into their own lives; this can be likened to moving about with blunt arrows (delivering speeches only). But those, who have been hit by the arrow of devotion, are restless, physically and mentally (i.e. they, instead of delivering speeches, bring down true knowledge for observance in their lives).

कूकस कूटै कन बिना, बिन करनी का ज्ञान।
ज्यौं बन्दूक गोली बिना, भड़क न मारै आन॥ ८॥

Kookas Kootai Kan Binaa, Bin Karanee Kaa Gyaan.
Jyon Bandook Golee Binaa, Bharak Na Maarai Aan..8..

Talking big without observing it in one's own life is like beating husk without rice. This can be likened to shooting false bullet from a gun which produces only sound and does not kill anyone (and so, do what you say).

आप राखि परमोधिये, सुनै ज्ञान अकराथि।
तुस कूटै कन बाहिरी, कछू न आवै हाथि॥ ९॥

Aap Raakhi Paramodhiye, Sunai Gyaan Akaraathi.
Tus Kootai Kan Baahiree, Kachchoo Na Aavai Haathi..9..

Preach others only when you are in a position to do what yo say. It is only then that your audience will listen to your knowledgeable speech and get impressed. It is useless talking big unnecessarily. It is the same as beating husk without rice and getting nothing (time and labour both are wasted).

पद जौरै साखी कहै, साधन पड़ि गयी रोस।
काढ़ा जल पीवै नहीं, काढ़ि पीवन की होस॥ १० ॥

Pad Jorai Saakhi Kahai, Saadhan Pari Gayee Roas.
Kaarhaa Jal Peevai Naheen, Kaarhi Peevan Kee Hoas..10..

One began rhyming and saying Saakhis but his endeavours in this regard remained dry. He does not drink the clean and pure water already drawn from the well; he wants to draw the water himself and drink, i.e. he does not want to observe the sacred knowledge imparted by saints; he wishes to follow his own wisdom.

साखी लाय बनाय के, इत उत अच्छर काटि।
कहैं कबीर कब लगि जिये, जूठी पत्तर चाटि॥ ११ ॥

Saakhi Laaye Banaaye Ke, It Ut Achchar Kaati.
Kahain Kabir Kab Lagi Jiye, Joothee Pattar Chaati..11..

(Pretending oneself to be a poet for honour and status) one composed Saakhis by changing a few words of others' compositions. Kabir Saheb says—'How would one survive by licking someone else's leftovers,' i.e. one shall not be able to survive for long by plagiarizing others' compositions and having no knowledge of his own. It is proper only when one makes a composition with one's own experiences.

पढ़ि पढ़ि के समुझावई, मन नहिं धारै धीर।
रोटी का संसै पड़ा, यौं कह दास कबीर॥ १२ ॥

Parhi Parhi Ke Samujhaavayee, Man Nahin Dhaarai Dheer.
Roatee Ka Sansai Paraa, Youn Kah Daas Kabir..12..

The minds of such people remain restless who are themselves characterless and preach others by reading treatises and other religious books. Kabir Saheb says that such people remain worried about assuaging their hunger.

पानी मिलै न आप को, औरन बकसत छीर।
आपन मन निहचल नहीं, और बंधावत धीर॥ १३ ॥

Paanee Milai Na Aap Ko, Auran Bakasat Chcheer.
Aaapan Man Nihachal Naheen, Aur Bandhaavat Dheer..13..

One himself does not get water to drink and gives milk to others (one who himself is leading a life of scarcity, how will he provide happiness to others). He himself does not have his mind in his control and tries to bring endurance in others by delivering speeches of wisdom.

चतुराई चुल्है पड़ै, ज्ञान कथै हुलसाय।
भाव भक्ति जानै बिना, ज्ञानपनो चलि जाय॥ १४ ॥

Chaturaayee Chulhai Parai, Gyaan Kathai Hulasaaye.
Bhaav Bhakti Jaanai Binaa, Gyaanapano Chali Jaaye..14..

The wisdom of those who, without bringing in practice in their own lives, talk big in a cunning manner, may burn into ashes. Even one's knowledgeability is wasted if it is devoid of devotion (for the stability of true knowledge it is necessary to have devotion and spiritual endeavour). ..955..

Satyanam *Satyanam* *Satyanam*

32 DEEDS

True knowledge descending upon our dutifulness is true form of our deeds. Our deeds are based on our words, and words without deeds have no meaning. And so, there should be harmony between words and deeds. According to the maxim—'as you sow, so shall you reap'—deeds have a specific place is one's life. A deed performed never proves abortive; it yields results at the right time. Those who talk big and don't practise their 'words' in their lives are ignorant and loquacious people.

Those who talk great and their deeds are also just as great, are gentle and are true disciples of a Guru. Those who practise the preachings of their Sadguru and cause welfare to others, are the ones who become historical figures; and are worshipped and revered by everyone. And so, one should get rid of ego, malice and aversions and make oneself stable in his sacred behaviour, and this will do you good. In this context Kabir Saheb has thrown light on 'words and deeds' and has instructed that one's deeds should be such that everyone is benefited by it; ohters should take lesson from one's deeds, and that one should be remembered for his deeds.

SAAKHI

कबीर करनी आपनी, कबहुं न निष्फल जाय।
सात समुद्र आड़ा पड़ै, मिलै अगाऊ आय॥ १॥

Kabir Karanee Aapanee, Kabahun Na Nishphal Jaaye.
Saat Samudra Aaraa Parai, Milai Agaaoo Aaye..1..

Kabir Saheb says—'The result of one's own deeds (good

and bad deeds) never proves to be unfruitful. Even if seven oceans come in the way, one reaps the consequences for sure.'

कबीर करनी क्या करै, जो गुरु नहीं सहाय।
जिहि जिहि डारी पगु धरै, सों सों निंवनिंव जाय॥ २॥

Kabir Karani Kyaa Karai, Jo Guru Naheen Sahaaye.
Jihi Jihi Daaree Pagu Dharai, Soan Soan Ninvninv Jaaye..2..

Kabir Saheb says—'What kind of deed to perform? Unless the Sadguru helps, one cannot perform a deed without wisdom, i.e. one's character is built up with the preachings of true knowledge of the Sadguru. Without the true knowledge imparted by the Sadguru wherever the seeker steps the branches bend (all the efforts become unfruitful), i.e. it is the Sadguru who leads a confused person to the right path and it is with his help that all the consequences of his mistakes and crimes come to an end. And so the seekers should go in the shelter of the Sadguru and take the preachings of true knowledge from him.'

करनी बिन कथनी कथै, गुरु पद लहै न सोय।
बातों के पकवान से, धीरा नाहीं कोय॥ ३॥

Karanee Bin Kathanee Kathai, Guru Pad Lahai Na Soye.
Baatoan Ke Pakawaan Se, Dheeraa Naaheen Koye..3..

Unless one has devotion towards his Guru he cannot rach the high status of a Guru. Ths can be likened to talking about delicious food which cannot satiate someone, i.e. if one wishes to satiate himself, he shall need delicious food, and if one wishes to obtain high status one shall have to have good character.

करनी बिन कथनी कथै, अज्ञानी दिन रात।
कूकर सम भूकत फिरै, सुनी सुनाई बात॥ ४॥

Karanee Bin Kathanee Kathai, Agyaanee Din Raat.
Kookar Sam Bhookat Phirai, Sunee Sunaayee Baat..4..

An ignorant person keeps talking big here and there and does not perform his duties. He keeps on repeating before people what he has heard from others, and this sounds like the barking of a dog.

करनी का रजमा नहीं, कथनी मेरु समान।
कथता बकता मर गया, मूरख मूढ़ अजान॥ ५॥

Karanee Kaa Rajamaa Naheen, Kathanee Meru Samaan.
Kathataa Bakataa Mar Gayaa, Moorakh Moorh Ajaan..5..

One's deeds are not even equal to a particle of dust and his speeches are as high as Great Sumeru Mountain. No one knows how many ignorant people died of talking big (they wasted away their lives without giving a meaning to it).

करनी गर्व निवारनी, मुक्ति स्वारथी सोय।
कथनी तजि करनी करै, तब मुक्ताहल होय॥ ६॥

Karanee Garva Nivaaranee, Mukti Swaarathee Soye.
Kathanee Taji Karanee Karai, Tab Muktaahal Hoye..6..

Perform virtuous deeds in order to be able to attain salvation, but do not attach your ego to it. If one gets rid of the vice of talking big and performs virtuous deeds, he will attain salvation.

जैसी मुख ते नीकसे, तैसी चालै नाहिं।
मनुष्य नहीं वे श्वान गति, बांधे जमपुर जांहि॥ ७॥.

Jaisee Mukh Te Neekase, Taisee Chaalai Naahin.
Manushya Naheen Ve Shwaan Gati, Baandhe Jampur Jaanahi..7..

Those, who talk sweetly of devotion and true knowledge, but do not follow the same in their own lives, are not human beings, but dogs. Such people, caught in the clutches of worldy desires, will be devoured by death.

चोर चोराई टूंबरी, गाड़ै पानी मांहि।
वह गाड़ै तो ऊछलै, करनी छानी नांहि॥ ८॥

Choar Choraayee Toombaree, Gaarai Paanee Maanhi.
Vah Gaarai To Oochchalai, Karanee Chchaanee Naanhi..8..

A thief stole a Tumaree (a hollow gourd used by mendicants). He began trying to hide it below the surface of water. But every time he tried to hide it, it sprang out and came above the water surface. And it was so because the kind of deed he had performed could not be hidden at any cost (in the same manner, if someone tries of hide his bad deeds by talking big, it will not be possible for him).

जैसी करनी जासु की, तैसी भुगते सोय।
बिन सतगुरु की भक्ति के, जनम जनम दुख होय॥ ९॥

Jaisee Karanee Jaasu Ke, Taisee Bhugate Soye.
Bin Satguru Kee Bhakti Ke, Janam Janam Dukh Hoye..9.

As you sow, so shall you reap. One may have to suffer for lives together, if one does not serve his Sadguru with devotion. And so, have deovtion for your Guru and attain true knowledge of virtuous deeds.

मारग चलते जो गिरै, ताको नाहीं दोस।
कहैं कबीर बैठा रहै, ता सिर करड़ै कोस॥ १०॥

Maarag Chalate Jo Girai, Taako Naaheen Doas.
Kahain Kabir Baithaa Rahai, Taa Sir Karadai Koas..10..

A person cnanot be blamed if he falls while walking on the right path. Kabir Saheb says—'Blameworthy is that person who remains sitting idle and does not even think of moving forward. The entire path ahead is tough for him, i.e. unless he moves, the tough path will remain a burden on his head.'

स्त्रोता तो घरहीं नहीं, वक्ता बकै सो बाद।
स्त्रोता वक्ता एक घर, तब कथनी का स्वाद॥ ११॥

Srotaa To Gharheen Naheen, Vaktaa Bakai So Baad.
Sroataa Vaktaa Ek Ghar, Tab Kathanee Kaa Swaad..11..

The speech of a speaker is meaningless when the hearer is not listening to him properly. It is when the hearer and the speaker both have the same target that the true knowledge of his speech can be enjoyed.

रहनी के मैदान में, कथनी आवै जाय।
कथनी पीसै पीसना, रहनी अमल कमाय॥ १२॥

Rahanee Ke Maidaan Mein, Kathanee Aavai Jaaye.
Kathanee Peesai Peesanaa, Rahanee Amal Kamaaye..12..

Where observance of one's own speech has an open field, the speech automatically becomes meaningful. Delivering speeches is like grinding of grains and observance of one's speeches is like making use of the earnings made from delivering speeches.

जब तू आया जगत में, लोग हंसे तू रोय।
ऐसी करनी ना करो, पीछे हंसे सब कोय॥ १३॥

Jab Too Aayaa Jagat Mein, Loag Hanse Too Roye.
Aisee Karanee Naa Karo, Peechche Hanse Sab Koye..13..

When you took birth from the womb of your mother, everyone became happy to see you, and you were weeping. Do

not do anything that people may laugh at you after your death (i.e. do such things that people may weep when they remember you after death).

कैसा भी सामर्थ्य हो, बिन उद्यम दुख पाय।
निकट असन बिन कर चले, कैसे मुख में जाय॥ १४॥

Kaisaa Bhee Saamarthya Ho, Bin Udyam Dukh Paaye.
Nikat Asan Bin Kar Chale, Kaise Mukh Mein Jaaye..14..

No matter how powerful a person is, he has to suffer unless he is industrious. The food may be kept before you, but it won't go into your mouth unless you make use of your hands, i.e. one has to make efforts in order to be able to accomplish a deed.

श्रम ही ते सब कुछ बने, बिन श्रम मिले न काहि।
सीधी अंगुली घी जम्मो, कबहूं निकसै नाहिं॥ १५॥

Shram Hee Te Sab Kuchch Bane, Bin Shram Mile Na Kaahi.
Seedhee Angulee Ghee Jammo, Kabahoon Nikasai Naahin..15..

It is with hard labour that all the jobs are accomplished, and without hard labour nothing can be accomplished. Butter, already hard after setting, cannot be scooped out with a straight finger (one shall have to bend his finger in order to scoop it out, i.e. a job can be accomplished with hard labour only).

श्रम ही ते सब होत है, जो मन राखै धीर।
श्रम ते खोदत कूप ज्यों, थल में प्रगटै नीर॥ १६॥

Shram Hee Te Sab Hoat Hai, Jo Man Raakhai Dheer.
Shram Te Khodat Koop Jyon, Thal Mein Pragatai Neer..16..

It is with hard work that one achieves success, and if one has patience, one may set right what was spoilt. It takes a lot of hard work to get water from the bottom of the earth by digging well, i.e. endeavour and hard work bring definite success in one's life..971..

Satyanam *Satyanam* *Satyanam*

33

TRUTH

In this world the soul is the eternal form of truth. It is conscious, indestructible, unbegotten, eternal and immutable. It is all-pervading and is in the roots of every kind of life. Knowing it, is true knowledge, and becoming one with it, is self-realization; and this is what is known as salvation. What one practises through heart, speech and deeds in order to attain salvation is nothing but Truth. One should retain in one's mind what one accomplishes through experience, and one should speak whatever one has in his mind, whatever he witnesses, hears or reads and, that is truth. Every deed performed for the good of others is known as good deed, which helps attain salvation. Kindly feelings and one's attitude to render his service to others are the primary duties of a human being. This dutifulness shall have to be linked with truth, and only then this Truth will prove to be universal and will bring happiness to one's life. And so, we shall have to take care to see that our truthfulnes doesn't bring harm to anyone, and doesn't give rise to jealosy and violence. Discipline your mind with truth, speak the truth which may be liked by everyone and perform good deeds which may please everyone.

Truth is just, wonderful and it provides energy. Application of truth anywhere makes things animate and lively, it creates an awakening with a beauty of its own and makes one feel comfortable and at peace somewhere in the depth of the heart. It is in the light of truth that this world is being governed. Ignoring it would be like living in the dark. Everyone bows before it. But clinging to Truth is exremely difficult. Those in the darkness of

ignorance on a mundane level always fear the truth. They always run away from it fearing that it might expose their vices of addictions, carnal desires, cunningness etc and become hostile to those who practise truth in their lvies. Their false beliefs begin to suffocate in its proximity to the truth, and this is the reason why they are never able to enter the world of Truth.

With his abode in the region of Truth, memorable and adorable Sadguru Pt. Shri Hajoor Uditnam Saheb (Kashi, U.P.), while throwing light on the greatness of Truth says—'if there be a Guru, he should be a Sadguru, if there be knowledge, it should be true knowledge, if there be company, it should be a sacred company, if there be a name, it should represent Truth, and if there be a region it should be a region where Truth reigns. Understanding it well, the seekers should always cling to truth.' Kabir Sahab has, in this context, preached us to practise truth in our lives.

SAAKHI

सांचै कोइ न पतीयई, झूठै जग पतियाय।
पांच टका की धोपटी, सात टकै बिक जाय॥ १॥

Sanchai Koyi Na Pateeyayee, Jhoothai Jag Patiyaaye.
Paanch Takaa Kee Dhopatee, Saat Takai Bik Jaaye..1..

No one has faith in truth; people in the world believe in falsehood. A tradesman sells a Dhotee (cloth which is worn round the waist) for seven rupees, the real cost of which is five rupees. And this he does by quoting false price (by telling a lie) of his commodity (in fact a commodity can be sold on a higher price by telling a lie only).

सांचै कोइ न पतीयई, झूठै जग पतिपाय।
गली गली गो रस फिरै, मदिरा बैठ बिकाय॥ २॥

Saanchai Koyee Na Pateeyayee, Jhoothai Jag Patiyaaye.
Galee Galee Go Ras Phirai, Madiraa Baith Bikaaye..2..

No one has faith in truth because no one knows its value. People believe in falsehood only. For example—for selling milk and curd one has to go from corner to corner, whereas a seller of wine does not have to go anywhere; he sits in one place and sells his material.

सांच कहै तो मारि हैं, यह तुरकानी जोर।
बात कहूं सतलोक की, कर गहि पकड़ै चोर॥ ३॥

Saanch Kahai To Maari Hain, Yeh Turkaanee Joar.
Baat Kahoon Satloak Kee, Kar Gahi Pakarai Choar..3..

There is a saying—'if one speaks truth, people rush to beat him. If I talk of the abode of Brahma (Satyalok), people call me a thief and catch me by hand (in fact 'Truth' hurts their false ego).

सांच कहूं तो मारि हैं, झूठै जग पतियाय।
यह जग काली कूतरी, जो छेड़ै तो खाय॥ ४॥

Saanch Kahoon To Maari Hain, Jhoothai Jag Patiyaaye.
Yeh Jag Kalee Kootaree, Jo Chcherai To Khaaye..4..

If I speak truth, people rush to beat me; they display faith in falsehood. This world is like a bitch which tears and eats away anyone. Whoever teases it, is bitten by it (those wandering about on the path of falsehood behave in this manner for fear of 'Truth').

सांचे को सांचा मिलै, अधिका बढ़ै सनेह।
झूठे को सांचा मिलै, तड़ दे टूटे नेह॥ ५॥

Saanche Ko Saanchaa Milai, Adhika Barhai Saneh.
Jhoothe Ko Saanchaa Milai, Tad De Toote Neh..5..

When a truthful person meets a truthful person, the love between them increases; but when an untruthful person meets a truthful person, the love comes to an end.

सांच हुआ तो क्या हुआ, नाम न सांचा जान।
सांचा होय सांचा मिलै, सांचै मांहि समान॥ ६॥

Saanch Huaa To Kyaa Huaa, Naam Na Saanchaa Jaan.
Saanchaa Hoye Saanchaa Milai, Saanchai Maanhi Saman..6..

What if someone is truthful? If he does not have true knowledge of the name of the Sadguru, he does not know anything. One, who by following truth realizes the ultimate truth, becomes one with 'Truth', i.e. a seeker of truth becomes one with 'Truth'.

जिन नर सांच पिछानिया, करता केवल सार।
सो प्रानी काहे चलै, झूठै कुल की लार॥ ७॥

Jin Nar Saanch Pichchaaniyaa, Karataa Kewal Saar.
So Praanee Kaahe Chalai, Jhoothai Kul Kee Laar..7..

Why will a person, who has realized truth and who has

accepted the mystery of truth, follow the false tradition of lineage and casteism?

कबीर लज्जा लोक की, बोलै नाहीं सांच।
जानि बूझि कंचन तजै, क्यों तू पकड़े कांच॥ ८॥

Kabir Lajjaa Loak Kee, Bolai Naaheen Saanch.
Jaani Boojhi Kanchan Tajai, Kyon Too Pakare Kaanch..8..

Kabir Saheb says—'One, who, due to certain taboos, does not speak truth, has knowingly caught the glass-like falsehood leaving aside the gold-like truth. But why do you act in this manner? Never deprive yourself of truth simply because you are seeing others acting in this manner.

तेरे अन्दर सांच जो, बाहर नाहिं जनाव।
जानन हारा जानि है, अन्तर गति का भाव॥ ९॥

Tere Andar Saanch Jo, Baahar Naahin Janaav.
Jaanan Haaraa Jaani Hai, Antar Gati Kaa Bhaav..9..

Do no make a show outside, of the truth that you have in your heart. There are knowledgeable persons who are capable of knowing the secrets of your human mind; they themselves will come to know everything, i.e. making a show of true knowledge of the truth, which is within you, is not good.

अब तो हम कंचन भये, तब हम होते कांच।
सतगुरु की किरपा भई, दिल अपने का सांच॥ १०॥

Ab To Ham Kanchan Bhaye, Tab Ham Hote Kaanch.
Satguru Kee Kirpaa Bhayee, Dil Apane Kaa Saanch..10..

It was so kind of the Sadguru that he imparted true knowledge of truth to me, and I accepted it with willingness. Earlier I was like a glass (embodiment of falsehood), and now I am an embodiment of gold-like truth.

कंचन केवल हरि भजन, दूजा कांच कथीर।
झूठा आल जंजाल तजि, पकड़ा सांच कबीर॥ ११॥

Kanchan Kewal Hari Bhajan, Doojaa Kaanch Katheer.
Jhoothaa Aal Janjaal Taji, Pakaraa Saanch Kabir..11..

It is only meditation on God and singing in his praise which can be compared with gold, and rest are all worthless like pieces of glass and shingles. Kabir Saheb says—'Catch hold of truth leaving aside all the false attachment and ostentation of the world.

झूठ बात नहिं बोलिये, जब लग पार बसाय।
अहो कबीरा सांच गहु, आवागवन नसाय॥ १२॥

Jooth Baat Nahin Boliye, Jab Laag Paar Basaaye.
Aho Kabira Saanch Gahu, Aavaagavan Nasaaye..12..

Never tell a lie knowingly as far as possible. Kabir Saheb says—'O being! Catch hold of truth, and it is only then that your plight of life and death will be removed, i.e. you will be freed from the bindings of the world.

कबीर झूठ न बोलिये, जब लग पार बसाय।
न जानो क्या होयगा, पल के चौथे भाय॥ १३॥

Kabir Jhooth Na Boliye, Jab Lag Paar Basaaye.
Na Jaano Kyaa Hoyegaa, Pal Ke Chouthe Bhaaye..13..

Kabir Saheb says—'Do not tell lies as far as possible. No one knows what may happen in one fourth of a moment, i.e. always behave truthfully.'

सांच बराबर तप नहीं, झूठ बराबर पाप।
जाके हिरदे सांच है, ताके हिरदे आप॥ १४॥

Saanch Baraabar Tap Naheen, Jhooth Baraabar Paap.
Jaake Hirdai Saanch Hai, Taake Hirde Aap..14..

There is no austerity like truth (behaving truthfully, speaking truth and true knowledge of truth) in this world, and there is no sin like falsehood. One who has truth in his heart, has the embodiment of truth (God) in His light of true knowledge in the heart..985..

Satyanam *Satyanam* *Satyanam*

34

COMPASSION

All the living beings in this world are surrounded by various kinds of afflictions. Melting of one's heart to see such people suffering from afflictions is known as 'compassion'. We should try our level best for redemption from affliction for those who are suffering. We must consider the plight of others as our own, we must feel their pains in our inner being and, considering the call of those, suffering, the call of our soul, we should rush forward to render a helping hand to them. And this is the acid test of our benevolent heart. The helpless, orphans and handicapped persons are such beings, seeing whom even humanity begins to whine with pain. They always expect us to help them. It is the duty of us human beings to be compassionate and to provide the required service and assistance to them. Making fun of those, suffering, is nothing but animality; it represents hostile attitude and is unpardonable. But having a feeling of equal distribution of happiness and comforts, among all the living beings, is possible in the hearts of only those who are compassionate.

Where there is compassion there is absence of vanity. A life, in which there is compassion, is simple and sweet, which makes the heart and mind sweet and the voice soft. Thus, compassion washes away the impurities of the heart and makes the mind clean. But the duty of being compassionate should not be observed emotionally; rather, one has to be practical about it. We have to take care to see that we don't get caught in some kind of entanglement in trying to be compassionate. And so, it is necessary that we observe our duties towards compassion within

the modicum of our capabilities. Great personages like saints and sages and Sadgurus have always shown equal compassion to every living being in this world. And so, whoever goes in their shelter, gets rid of all kinds of worldly problems. Their sacred company and didactic preachings help a person get rid of the plights of lives together and also helps him attain salvation. In this context, Kabir Saheb has thrown light on the importance of feeling of compassion and benevolence toward other living beings and having the feeling of compassion towards other living beings is the greatest of all the duties. And so, one must be kind and must cause welfare to others.

SAAKHI

दया भाव हिरदै नहीं, ज्ञान कथै बेहद।
ते नर नरकहि जाहिंगे, सुनि सुनि साखी शब्द॥ १ ॥

Dayaa Bhaav Hirdai Naheen, Gyan Kathai Behad.
Te Nar Narakahi Jahinge, Suni Suni Saakhi Shabda..1..

Those, who do not have kindness in their hearts, i.e. they do not have the feelings of servitude towards other beings and they talk of wisdom beyond limits, shall go to hell despite hearing the words of Saakhi. For the ultimate fulfilment of life, it is necessary to have a kind heart.

भावै जाओ बादरी, भावै जावहु गया।
कहैं कबीर सुनो भाई साधो, सब ते बड़ी दया॥ २ ॥

Bhaavai Jaao Baadaree, Bhaavai Jaavahu Gayaa.
Kahain Kabir Suno Bhaayee Saadho, Sab Te Baree Dayaa..2..

Whether you go to Badrinath Ashram or you go to Gaya on pilgrimage or you may go anywhere you like to, but Kabir Saheb says—'O saints and gentlemen! The greatest pleasures that you can derive is in being kind to every living being (what good it would be for an unkind person to go to any religious place).

आचारी सब जग मिला, बीचारी नहिं कोय।
जाके हिरदै गुरु नहीं, जिया अकारथ सोय॥ ३ ॥

Aachaaree Sab Jag Milaa, Beechaaree Nahin Koye.
Jaake Hirdai Guru Naheen, Jiyaa Akaarath Soye..3..

One may get many people of good moral character in this

world, but not a single one who can be considered a person of considerate disposition (i.e. very few). The life of a person is worthless who does not possess true knowledge, imparted by the Sadguru, in his heart (the true knowledge, full of kindness imparted by the Sadguru, gives a true meaning to life).

जहां दया वहां धर्म है, जहां लोभ तहं पाप।
जहां क्रोध वहां काल है, जहां क्षमा वहां आप॥ ४॥

Jahaan Dayaa Vahaan Dharma Hai, Jahaan Loabh Tahan Paap.
Jahaan Kroadh Vahaan Kaal Hai, Jahaan Kshamaa Vahaan Aap..4..

Where there is kindness, there is righteousnes, and where there is avarice, there is sin. Where there is anger, there is calamity, but where there is kindness, there is no vice. There is only God in His perceptible form (kindness and forgiveness, both, are great).

कुंजर मुख से कन गिरा, खुटै न वाको आहार।
कीड़ी कन लेकर चली, पोषन दे परिवार॥ ५॥

Kunjar Mukh Se Kan Giraa, Khutai Na Vaako Aahaar.
Keeree Kan Lekar Chalee, Poshan De Parivaar..5..

A grain fell from the mouth of an elephant while it was eating, but this does not in any way affect the diet of the elephant. But an ant took away that grain and fed its family with it, i.e. this kind of kindness will take care of other smaller beings, but this won't cause any kind of scarcity to you.

दाता दाता चलि गये, रहि गये मक्खी चूस।
दान मान समुझे नहीं, लड़ने को मजबूत॥ ६॥

Daataa Daataa Chali Gaye, Rahi Gaye Makhkhee Choos.
Daan Maan Samujhe Naheen, Larane Ko Majboot..6..

Great charity makers have gone away and the miserly ones have remained behind. These people neither understand the importance of charity nor do they know how to respect others; all they know is quarrelling with each other.

दया का लच्छन भक्ति है, भक्ति से होवै ध्यान।
ध्यान से मिलता ज्ञान है, यह सिद्धान्त उरान॥ ७॥

Dayaa Kaa Lachchan Bhakti hai, Bhakti Se Hovai Dhyaan.
Dhyaan Se Milataa Gyaan Hai, Yeh Sidhdhaant Uraan..7..

Devotion is the sign of kindness, i.e. a kind deovtee offers his devotion displaying complete faith with humbleness. It is with

devotion that one can meditate on the embodiment of truth—God. Meditation helps attain self-realization. This is an established truth! Keep it in your heart, i.e. bring down in your life the virtue of kindness.

कबीर सोई पीर है, जो जानै पर पीर।
जो पर पीर न जानई, सो काफिर बेपीर॥ ८॥

Kabir Soyee Peer Hai, Jo Jaanai Par Peer.
Jo Par Peer Na Jaanayee, So Kaafir Bepeer..8..

Kabir Saheb says—'Only he can be considered great who feels pained from the pain of others. But one, who does not understand the pain of others, is unkind and cruel.

दया दया सब कोइ कहै, मर्म न जानै कोय।
जात जीव जानै नहीं, दया कहां से होय॥ ९॥

Dayaa Dayaa Sab Koyi Kahai, Marma Na Jaane Koye.
Jaat Jeeva Jaanai Naheen, Dayaa Kahaan Se Hoye..9..

Everyone talks of kindness, but no one can know the secret of kindness without having attained true knowledge of 'Truth'. This is so, simply because they do not consider other beings as their own selves. And under these circumstances how is it possible to have the real form of kindness.

दया धर्म का मूल है, पाप मूल संताप।
जहां क्षमा तहां धर्म है, जहां दया तहां आप॥ १०॥

Dayaa Dharm Kaa Mool Hai, Paap Mool Santaap.
Jahaan Kshamaa Tahaan Dharm Hai, Jahaan Dayaa Tahaan Aap..10..

Kindness is the foundation of religion, and causing pain to others is the foundation of sin, violence. Where there is forgiveness, there is religion, and where there is kindness, there is God in His form of kindness, i.e. welfare lies in kindness. And so, it is advised that everyone should observe the religion of kindness..995..

Satyanam *Satyanam* *Satyanam*

35

HUMILITY

The selfless humbleness of a kind heart of an endeavouring person is termed 'humility'. Humility is the adornment of humanity which possesses all the virtues of human qualities. A perosn, having the qualities of humility, advancing on the path of non-violence, extends love and compassion toward everyone.

There is no dark ignorance of cruelty, complexity or inertness in humility, rather it shines in the brilliance of sweetness of compassion and love, simplicity, attitude of rendering one's service to others, and austrerity. It possesses the beauty of quietude, seriousness of patience and greatness of forgiveness. It doesn't have the stink of ego, rather it has the sacred odour of the attitude for doing good to others. And so, a person possessing the virtues of humility is one, who respects everyone, renders his service to others as per his capacity and is also reverent in his behaviour. He is never bothered by seeing anyone nor is anyone bothered by seeing him. He is dear to everyone and attracts everyone by his humility. Satisfied with the selfless service of such a person, everyone praises him.

A frisson of excitement of carnal desire, a sudden paroxysm of anger and avarice turn favourable circumstances into unfavourable ones, but the state of quietude and restraint of humility turn unfavourable circumstances into favourable ones. Many compliacated problems of life get solution in an environment of humility. And so, humilty is very important in every sphere of life. The greatest prupose of life, that is salvation, is attained through self-mortification generated by humility, and so, humility is the only thing which leads to greatness. It is with

humility that one may seek the sacred company of saints and sages, it is with humility that one may seek shelter and make a surrender. Making prayers also requires humility. It is with humility that one may achieve true knowledge from the Sadguru, which helps a devotee to rid himself from life-and-death cycle. In this context, Kabir Saheb, explaining the signs of humility, has preached to possess the virtues of humility.

SAAKHI

दीन गरीबी बंदगी, साधुन सों आधीन।
ताके संग मैं यौं रहूं, ज्यौं पानी संग मीन॥ १॥

Deen Gareebee Bandagee, Saadhun Soan Aadheen.
Taake Sang Main Youn Rahoon, Jyoun Paanee Sang Meen..1..

I would like to live with those, who have humility, who possess the humbleness of the poor, who have the feelings of servitude and surrender and, who have the devotional feelings of going in the shelter of the saints and sages, in the manner in which a fish lives in water, i.e. one should have relationship with devotees in the manner the fish have relationship with water.

दीन गरीबी बंदगी, सबसों आदर भाव।
कहैं कबीर सोई बड़ा, जामें बड़ा सुभाव॥ २॥

Deen Gareebee Bandagee, Sabasoan Aadar Bhaav.
Kahain Kabir Soyee Baraa, Jaamein Baraa Subhav..2..

Kabir Saheb says—'Only he can be considered great who is great by nature. And only he is great by nature who posseses the virtues of humbleness, humility, egolessness, servitude and the feelings of respect for others (no one becomes great on the basis of his caste, class, lineage, wealth and riches etc).

दीन गरीबी दीन को, दुंदुर को अभिमान।
दुंदुर तो विष से भरा, दीन गरीबी जान॥ ३॥

Deen Gareebee Deen Ko, Dundur Ko Abhimaan.
Dundur To Vish Se Bharaa, Deen Gareebee Jaan..3..

A humble and gentle person likes humility, simplicity and humbleness, whereas a wicked person likes to be haughty in his behaviour. Thus, a wicked person is full of the poison of ego, and a humble person finds it suitable to be simple in his life.

दीन लखै मुख सबन को, दीनहि लखै न कोय।
भली बिचारी दीनता, नरहु देवता होय॥ ४॥

Deen Lakhai Mukh Saban Ko, Deenahi Lakhai Na Koye.
Bhalee Bichaaree Deenataa, Narahu Devataa Hoye..4..

A humble person cares for everyone but no one cares for him (considering him very ordinary). And so, it can be said that humility is a great thing, because it helps a person identify vices and virtues and elevates his status from a human being to a God.

इक बानी सो दीनता, सब कछु गुरु दरबार।
यही भेंट गुरु देव की, संतन कियो विचार॥ ५॥

Ik Baanee So Deenataa, Sab Kachchu Guru Darbaar.
Yahee Bhaint Guru Dev Kee, Santan Kiyo Vichaar..5..

Once a person attains the virtues of humility, he can have everything at the court of the Sadguru. The saints say that humility is the greatest offering to Gurudev.

नहीं दीन नहिं दीनता, संत नहीं मिहमान।
ता घर जम डेरा किया, जीवत भया मसान॥ ६॥

Naheen Deen Nahin Deenataa, Sant Naheen Mihmaan.
Taa Ghar Jam Deraa Kiyaa, Jeevan Bhayaa Masaan..6..

One, who himself is not humble nor does he possess its virtues and in whose house the saints and sages are not honoured as guests, has the god of death settled in his house in the form of his sins, and despite his being alive, his house seems to have become a cremation ground.

कबीर नवै सो आपको, पर को नवै न कोय।
घालि तराजू तोलिये, नवै सो भारी होय॥ ७॥

Kabir Navai So Aapako, Par Ko Navai Na Koye.
Ghaali Tarajoo Toliye, Navai So Bhaaree Hoyee..7..

Kabir Saheb says—'One who bows down and shows humbleness, does not bow down for others, he actually bows down for himself. If something is weighed on a weighing balance, the pan on which the material is kept, will sink down on one side, and that pan will be considerd heavy, i.e. it is that one which will become praiseworthy.

नीचै नीचै सब तिरै, संत चरण लौ लीन।
जातिहि के अभिमान ते, बूड़े सकल कुलीन॥ ८॥

Neechai Neechai Sab Tirai, Sant Charan Lou Leen.
Jaatihi Ke Abhimaan Te, Boore Sakal Kuleen..8..

The ordinary people, having taken shelter in the lotus feet of the saints, crossed the ocean-like world (attained salvation) displaying all humbleness. But those, who had the big ego of caste and of belonging to a very high lineage, drowned themselves (got caught in the cycle of life-and-death).

आपा मेटै पिव मिलै, पिव में रहा समाय।
अकथ कहानी प्रेम की, कहै तो को पतियाय॥ ९ ॥

Aapaa Metai Piv Milai, Piv Mein Rahaa Samaaye.
Akatha Kahaanee Prem Kee, Kahai To Ko Patiyaaye..9..

Having gotten rid of ones ego, and with humbleness, one may come in contact with his dear Master, and such humble devotee remains engrossed in the thoughts of his dear Master while practising spirituality. Expressing the love for God in words is very difficult, and even if I express it in words, who will believe it?

बुरा जो देखन मैं चला, बुरा न मिलिया कोय।
जो दिल खोज्यो आपना, मुझसा बुरा न कोय॥ १० ॥

Buraa Jo Dekhan Main Chalaa, Bura Na Miliyaa Koye.
Jo Dil Khojyo Aapanaa, Mujhasaa Buraa Na Koye..10..

I could not find a single one when I went out in search of bad people. But when I indulged myself in self-introspection, I found that there was no one as bad as I am. Everyone in this world, due to his ego and according to his wisdom, considers himself good. But he who looks into himself humbly, realizes his vices for sure.

कबीर सबते हम बुरे, हमते भल सब कोय।
जिन ऐसा करि बूझिया, मीत हमारा सोय॥ ११ ॥

Kabir Sabate •Ham Bure, Hamate Bhal Sab Koye.
Jin Aisaa Kari Boojhiyaa, Meet Hamaaraa Soye..11..

Kabir Saheb says—'Everyone is better than I, and I am worse than everyone. One, who is humble enough to realize this truth, is a friend of mine.'

मिसरी बिखरी रेत में, हस्ती चुनी न जाय।
कीड़ी ह्वै करि सब चुनै, तब साहिब कूं पाय॥ १२ ॥

Misaree Bikharee Ret Mein, Hastee Chunee Na Jaaye.
Keere Hwai Kari Sab Chunai, Tab Saahib Koon Paaye..12..

When sugar is strewn and its granules get mixed up with sand particles, it becomes impossible for an elephant to pick up the granules of sugar; but an ant, despite being very small in size, successfully picks up the granules. In the same manner, anyone can come in contact with the Sadguru, but not by posing himself great with inflated ego; rather it would be required of a person to be humble.

दर्शन को तो साधु हैं, सुमिरन को गुरु नाम।
तरने को आधीनता, डूबन को अभिमान॥ १३॥

Darshan Ko To Saadhu Hain, Sumiran Ko Guru Naam.
Tarane Ko Aadheenataa, Dooban Ko Abhimaan..13..

The saints and sages are the best, if one wishes to pay a visit, and for remembering, the best is the name of the Guru (the mantra given by him). If one wants to cross this ocean-like world, one needs humility, and if one wants to drown himself, he needs an inflated ego..1008..

Satyanam *Satyanam* *Satyanam*